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The BUSINESS PHILOSOPHER

The Magazine of
PRACTICAL BUSINESS BUILDING

Arthur Frederick Sheldon
Editor

1915 \$2.00 a year 20 Cents a Copy

See

About Our
Public Schools

See Page 32

PUBLISHED MONTHLY BY

SHeldon UNIVERSITY PRESS
AREA, ILLINOIS

Second-Class Matter, November 12, 1913, at the Post Office at Area,
act of March 3, 1879. Copyrighted by Sheldon University Press.

Good Intentions

excellent—but it is carrying them to effect
t counts. Letting them serve as paving ma-
ial for a certain place never gets one any-
ere.

Now About Starting Now

get more for your services—in your job or in
ur business? You certainly cannot get at it
y sooner and the sands of time are running fast.

in Yourself for More Money

d more money will be yours. This has been
oved by upwards of 70,000 men and 2,500 firms
no are now reaping the rewards of Sheldon
aining.

Here's a Message for You in The Sheldon Book

Sent FREE on application. Better write for it
day as it is full of success principles and well
orth reading.

ly a Business Man wrote
us:

Sheldon certainly built my
ss—for the first three
as of this year my profits
sed over 400 per cent
the same months of last

Aside from the pecuni-
ain, I feel that the mor-
lift it gives a fellow by
ing him to better living
rth many times the cost.
I certainly recommend it
yone in any walk of life."

The Sheldon School

469 Gunther Bldg.
CHICAGO



THE BOY'S SCHOOL The Area Institute Techno

interests, in addition to
guardians, all real teache
it as expressed by one of

"I have always
infinitely more
to 'make grade
ages.' I am so
man appreciate
break away fr
scribed courses
boys definite i
of living and c
tles, which me
of its commerci
terests throug
self."

This is a response which
leading technical instruct
Mr. Sheldon's announcem
tute of Business Technol
Boys.

Write to Mr.
for further inf
may enter you
sion to open n

ADDRESS
HIM A. F.
1389

THE BOY'S SCHOOL DIVISION OF
 The Area Institute of Business
 Technology

rests, in addition to mothers, fathers and
 rdians, all real teachers. Here's a view of
 s expressed by one of the latter:

"I have always felt that there was
 infinitely more for boys to do than
 to 'make grades and high percent-
 ages.' I am so thankful that one
 man appreciates this and dares to
 break away from rigid and pre-
 scribed courses and give to our
 boys definite ideas of right ideals
 of living and conquering life's bat-
 tles, which means the building up
 of its commercial and industrial in-
 terests through first building up
 self."

is a response which comes from one of the
 ing technical instructors in this country, to
 Sheldon's announcement of The Area Insti-
 of Business Technology and the School for

Write to Mr. Sheldon immediately
 for further information so that you
 may enter your boy in the first ses-
 sion to open next September.

ADDRESS HIM A. F. Sheldon AREA, LAKE
 COUNTY, ILL.

138974



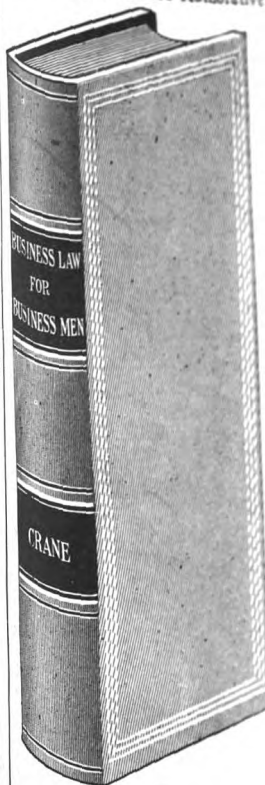
most factor in trade is the merchant who supplies the retail consumer the goods of commerce. True, just as it is that the merchant who grows is the one who is always a seeker after A BETTER WAY to gain and hold patronage. Are you one? If so, then we will look for your response to the following coupon bearing name and address. **USE YOU DO IT NOW.**

University Press,
 Area, Illinois.
 Forward to me Prospectus of Goffe's Book, "Problems in Retail Selling Analyzed." I want to see the subjects
 th.
 e
 Press

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 WAY TO AVOID LEGAL

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 legal forms of every description. Bound
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rice, that Standard Authorative Work.

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delphia Bar.

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law is coming to be
essential to success
in business."
—Andrew Carnegie.

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law excuses no man."
—Sheldon.

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and wrong of things,
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or another man sees
it, but as the law
views it in every sort
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tents. Address
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This would have satisfied Archimedes, who said he could move the world if only he had a place to stand upon.

—Sheldon.

The Business

ARTHUR FREDERICK

Only articles calculated to increase the "AREA" of Business and Professional

Volume XI

JANUAR

BY THE FI

Where We Talk

THIS month the text for our greatest glory is not in new time we fall."

Many of our greatest successes are fertilized by the ashes of failure.

It sometimes takes a failure or an old Quaker said to an associate:

"Dost thee know why it is I make many mistakes?

It is because there are so many things, but only one right way—

It took attempts to find the right way before he found the right way himself.

I admire any man who is not taking.

You would enjoy the story of His life teaches a lesson—

Business Philosopher

RTHUR FREDERICK SHELDON, Editor

culated to increase the "AREA" — (Ability, Reliability, Endurance and Action)
of Business and Professional Men appear in this Magazine

JANUARY, 1915

Number 1

BY THE FIREPLACE

Where We Talk Things Over

month the text for my preachment is this: "Our
st glory is not in never falling but in rising every
ve fall."

f our greatest successes have grown from soil fer-
he ashes of failure.

imes takes a failure or two to teach the right way.

Quaker said to an associate here in Philadelphia one

ee know why it is that so many people make so
ces?

ause there are so many wrong ways of doing a
nly one right way—"

Attempts to find the right way on the part of Fen-
ie found the right way to conduct a business for

any man who is not a quitter in a righteous under-

ld enjoy the story of Mr. Fenton.

eaches a lesson worth while.

is he? You already know if you have anything to do
els, and quite likely if you don't.
s the "Label Man" of Philadelphia, Pa.
was born in Vineland, New Jersey, June 11, 1876.
modestly tells me upon inquiry that he was born of
tionary Stock."
ess that's right, for he has certainly revolutionized
n the label business.
the vast majority of American school boys, he left
arly. At the age of thirteen he quit receiving instruc-
he school room and started out to get an education.
first job was in a clothing store, from which he soon
ed to a button factory.
cept the company of good books at night. In this way
nto practice Process No. 1 of educating, viz.: Nourish-
next day he put the knowledge gained into USE.
s did the process of education, educ-tion—development,
show to show itself.
16 he was a correspondent for metropolitan papers and
w on the side.
18 he proved his courage by getting married. I under-
t was a happy union. He married Anna M. Johnson.
s event so puffed him up that he started a newspaper.
the newspaper venture didn't last long—he failed be-
). It's going some to go into business for one's self and
fore reaching one's majority.
e failure takes the heart out of some people—not so with
1. He up and at it again and failed again before he was
rs old.
en this could not cool his revolutionary blood, and at the
25 he started the Fenton Label Company in the parlor

a six room house at 5904 Filbert
capital was his better seven-eighths. It
wed money.
He listed his wife and three babies
to the borrowed money made a to
This was in his mental balance sh
the statement to Dun or Bradstreet
to the good.
Mrs. Fenton tended the babies. I
hit the pike for orders during the
night.
He dragged the field through a
ore.
He used the "fine tooth comb"
to store. This saved shoe leather.
cost money and he didn't have mu
His business began to grow. I
ears to keep up with himself. T
very long.
In 1907 he moved to his presen
son, adding space as business gr
enough to accommodate the larg
world.
It was in 1907 that he invente
finishes 42,000 small gummed la
In 1909 he honored me with
tures in Philadelphia, and beca
Salesmanship.
One of the mental burrs that
that lecture was the truth that
rors. He also made note of th
and took it seriously.

in house at 5904 Filbert Street, Philadelphia. His
his better seven-eighths, three babies and \$150 bor-
ey.

and his wife and three babies at \$4,000,000, which add-
borrowed money made a total of \$4,000,150.

as in his mental balance sheet. While he didn't show
nt to Dun or Bradstreet he figured he was \$4,000,-
ood.

ation tended the babies, also the shop while E. Min-
like for orders during the day and kicked the press

ged the field through and then he dragged it once

the "fine tooth comb" method, selling from store
his saved shoe leather, also car fare, both of which
and he didn't have much then.

ness began to grow. He had to move twice in two
p up with himself. The parlor wasn't big enough

he moved to his present location, Ninth and Thomp-
space as business grew, until today he has space
ccommodate the largest business of its kind in the

1907 that he invented an automatic machine which
00 small gummed labels per minute.

he honored me with his presence at one of my lec-
ladelphia, and became a student of The Science of
p.

he mental burrs that stuck in his consciousness from
was the truth that there are only two kinds of er-
so made note of the remedy for the cure of errors,
seriously.

reated these two basic truths as facts, not theories, and apply them.

he saw that errors of omission and errors of commission were the two thieves of efficiency value, that the causes of the negative qualities, and that the remedy is the development of the positive qualities, he got busy.

centration became his hobby. He specialized a special-set standards of size and colors.

refused to even estimate on special jobs. He caught the salesmanship is the power to persuade people to purchase a product at a profit and he began selling goods instead of orders.

made his house policy that of Quality, Quantity, and as for it then, Service.

of the results of his efficiency efforts in his own institution uniform forms and presses. He so arranged things that he never has to change ink.

his paper is cut the same size.

presses never stop.

machinery is practically all automatic.

includes his selling machinery, which operates entirely

He has his business so thoroughly systematized and

ch good machinery in the way of modern office appli-

that one operator can multigraph, sign, fold, address and

100 letters and envelopes in one hour.

following is a letter confirming these facts, which he wrote to some of his prospective patrons:

named Label Consumer, and Enthusiastic Customer:

My letter was Multigraphed at the Philadelphia Business and

they show as a demonstration by 17 year old Anna Davison who

created every day routine work:

Multigraphs 5000 letters per hour.

Seals 5000 letters per hour.

Folds 5000 letters per hour.

Addresses 6000 envelopes per hour.

Seals 5000 envelopes per hour.

Doing all operations Simultaneously.

Labels are turned out by equally wonderful

If we could conduct you personally

using the automatic printing presses,

500 sheets per hour, and other machinery

as high as 42,000 labels per minute

machinery, etc. you would no longer

such exceptionally high grade work as

Yours

Letters are stamped and sealed

The company maintains its own

plant and ink mills, and is just in

A battery of automatic presses

selves and deliver sheets ready for

thousand impressions per hour.

Each machine has monitor

button and the machine does the

Fenton claims to have the largest

of its kind in the world, and makes

millions daily, but billions annually

plant for all parts of the civilization

ent writing, seems to be an un-

He makes it a rule to have

ing I called to study this plant

long time adding up the check

ing's mail.

As one of the principles of

mutual benefit, all customers

1000 letters per hour.
 6000 envelopes per hour.
 1000 envelopes per hour.
 All operations Simultaneously and Continuously. Our gummed labels turned out by equally wonderful machinery.
 We could conduct you personally through our entire plant, show automatic printing presses, feeding themselves at the rate of 1000 per hour, and other machines cutting and packing automatically as 42,000 labels per minute, the making of color plates by etc. you would no longer wonder at our ability to turn out labels on a daily high grade work at the exceedingly low prices we do.

Yours very truly,

FENTON LABEL CO.,
 per J. W. Barker.

Labels are stamped and sealed automatically.
 The company maintains its own die-cutting and engraving mills, and is just installing its own type foundry.
 A series of automatic presses with live fingers feed them-
 selves with sheets ready for finishing from four to seven
 impressions per hour.
 The machine has monitor control. You simply push the
 button and the machine does the rest.
 We claim to have the largest and best equipped plant of
 its kind in the world, and make good on the claim. Literally
 speaking, billions annually of gummed labels leave the
 plant. Parts of the civilized world, also what, at the present
 time seems to be an uncivilized world.
 It is a rule to have cash with the order. The morning
 after we studied this plant a "Burroughs" was busy for a
 day adding up the checks just extracted from the morning
 of the principles of the square deal and the law of
 profit, all customers of The Fenton Label Company.

benefit of every saving effected through increased
y.

on says he is not after all the gummed label business,
of that on which they specialize. Every now and then
ces prices. He says he does this every time he is able
e cost.

ire to do this has busted some trusts. Fenton is wise
his years.

Fenton, whom E. Miner refers to as his business and
ner, died suddenly at Atlantic City August 23rd last,
four children, two girls, Dorothy and Hazel, and two
onald and E. Miner Jr.

walked through the plant, one of the many things that
l my attention was a sort of an off-hand statement by
as we passed some machinery that looked pretty good
he pointed to it and said: "We threw that out last
Ten jobbers and five cylinders." I said: "What did
that for?" "Because automatic presses are better," he
"Five do the work of fifty men."

on takes stock every month and closes the books every
onths.

was the second man in Philadelphia to use the Edison
aph.

guarantees gummed labels from sticking together. He
at he is the only pebble on the gummed label beach
es that.

has a kind of a patent package that seems to be fool
protecting the customer against his own carelessness.
the guarantee policy he is obliged to refund less than
r cent.

ton has been known to get a job on the press eight min-
fter the order was received. He has such marvelous



E. Miner
"The La
PRES. FENTON
Philade



E. Miner Fenton,
"The Label Man,"
PRES. FENTON LABEL CO., INC.,
Philadelphia, Pa.

that on one of these presses he can print a million less than one hour. These are little labels, printed in
rs.

combination of automatic machinery, three of which
ig operated by one 17-year-old girl, as much was be-
plished per hour as would have required 350 girls to
ars ago.

What's the use? This is about enough.
whole plant, as far as I can see, seems to square up to
f service. I believe Fenton is giving Quality, Quanti-
Mode, and $Q+Q+M=S$, which means service, and
s the cause of Satisfaction and the mother of Confid-
d is also the progenitor of sustained Favorable Atten-
rest, Desire and Repeated Action, and the House of
ertainly gets the repeaters to repeat and keep on re-

Wishes

Someone has said: "If wishes were horses, beg-
s would ride." Wishes well reinforced by in-
igent effort, however, are no beggar's steeds.
ey turn into world moving power very speedily
n. Ambition, which is just another name for
ishing," built all the empires—not always for
tice. But "wishes" that have for objects right
l true aims, may well be indulged in to the limit.
en "beggars" are transformed into masterful
ers.

WM. T. GOFFE.

The Best "Art

By ORISON S

A QUAKER merchant who
when asked how he had ac-
of trade in which everyon-
This self-same "article of trad-
brated Bon Marché in Paris. The
are instructed to show people, wh-
sible consideration. Strangers in
Marché, and are taken in hand th-
those who can speak their languag-
and every possible attention paid
fluence being brought upon them t-
Shrewd business men everywhere
well as courtesy, and consideration
I know a man who has built
he is always trying to accommoda-
pense, or to assist them in buying t-
Today our large business hous-
customers, of obliging them and
possible way. Waiting-rooms, read-
ants, and even music, are furnished
There is a premium everywhere
They are taken into consideration
general ability. Great business firm
on extensive trade without the pra-
one another in securing the kindlies-
ing employees possible in all depart-
ploys as ambassadors representing
that they cannot afford to have thei-
able, indifferent clerks. They know
tire stores, to advertise and display
ble to bring customers to them, as
disagreeable, repellant clerks. They
trade will not cost any more, and is
drives customers away.

The Best "Article of Trade"

By ORISON SWETT MARDEN

A LIVERPOOL merchant who had made a fortune in Liverpool, was asked how he had acquired it, replied, "By a single article of trade in which everyone may deal who pleases—civility."

The self-same "article of trade" has been the making of the celebrated Marchè in Paris. The clerks in this famous establishment are expected to show people, whether customers or not, every possible consideration. Strangers in Paris are invited to visit the Bon Marchè. As soon as they are taken in hand the moment they enter the store they can speak their language, are shown over the whole place, the possible attention paid to them, without the slightest interruption brought upon them to purchase.

Business men everywhere are finding that nothing pays so well as courtesy, and consideration for customers.

A man who has built up a big business largely because he is trying to accommodate his customers, to save them expense, to assist them in buying things which he does not carry.

Our large business houses make a great point of pleasing their customers by obliging them and catering to their comfort in every way. Waiting-rooms, reading-rooms, with stationery, attendance in music, are furnished by many of them.

A premium everywhere upon courtesy and good manners. It is taken into consideration in hiring employes just as much as ability. Great business firms find that it is impossible to carry on trade without the practice of courtesy; and they vie with one another in securing the kindest, the most affable, and most obliging possible in all departments. They look upon their ambassadors representing them in their business. They know they cannot afford to have their interests jeopardized by objectionable clerks. They know that it will not pay to build up a business by advertising and displaying their goods, to do everything possible to attract customers to them, and then have them turned away by repellant clerks. They know that a clerk that will attract a customer costs any more, and is worth ten times as much as one who turns him away.

that John Wanamaker paid his first salesman thirteen
rs a year, which was equal to all the rest of his capital,
is because of the man's wonderful personality, his ability
de, to please and hold customers so that they would come

was when human hogs could do business, provided they
and could deliver them; but all this has changed. Today
ting on in the world is largely the art of pleasing.

who thinks he is going to make a fortune without con-
man at the other end of the bargain is, to say the least,
ghted. In the long run the customer's best good is the
good also; and, other things equal, the man succeeds best
his customers best and whose customers not only come
ays bring others with them.

Resolutions for 1915

will endeavor to express the best in me.

expect the best from others.

choose the best possible associates.

accept and use for growth all that comes to

work like a man, play like a child, and be
able.

nourish my body, train my mind, and feed
oul.

deal in service to others, justly and loyally.

do all this TODAY and TOMORROW and
THE TIME.

WM. T. GOFFE.

Confessions

Dedicated to Young

By EVERETT T

Men may rise on the
Of their dead selves

I CANNOT recollect just how ear-
But I remember that circumstance
beginning. And I remember six-
at sixteen. That letterhead convey-
public typist. I could just about
sacrament, to be precise. Of course
petitors. And of course everything,
that I did just beautiful work, although
of much amateurism.

That was my beginning. I just
and dictionary-hunted words were a
I became an adventurer in all lines of
than Columbus was a discoverer. I
earn a weekly wage of ten dollars, I
post card club, an officer of a mail or-
ment in another five-cents-per-line pr-
Eureka Manufacturing Company. I
ness associates see me; Uncle Sam ca-
one of these enterprises could show
return from all was of great magnitud-

While such enterprises might see
must not lose sight of the training wh-
man who makes these juvenile adv-
derives a training early in life which
to great proportions. I need not re-
when our years are few, than in lat-
been established long before your tin-

An unfortunate realization, howe-
in this line. I realized too soon t

Confessions and Advice

Dedicated to Young Men in Business

By EVERETT TYSON BLAINE

Men may rise on stepping stones
Of their dead selves to higher things.

—Tennyson.

I recollect just how early I crept into the business arena. I remember that circumstance was the incentive for an early start. And I remember showing a poorly printed letterhead. That letterhead conveyed the allegation that I was a typewriter operator. I could just about operate a typewriter—two fingers could be precise. Of course my price was lower than all competitors. Of course everything, especially the advertising, insisted on the most beautiful work, although the work itself impressed one as a tour de force.

At my beginning. I just doled out in writing letters; verbosity and word-hunted words were as prevalent as H_2O in the ocean. I was an adventurer in all lines of business—more of an adventurer than a discoverer. At one time, long before I could make a wage of ten dollars, I was president of a correspondence school, an officer of a mail order publication, editor of a department five-cents-per-line publication, and all of the firm of the Typing Company. I didn't care to let any of my business see me; Uncle Sam carried our conversation. Of course enterprises could show six figured balance sheets. The scale was of great magnitude then—laughable now.

Many enterprises might seem ridiculous in future years, we might look back at the training which naturally accrues. The young men take these juvenile adventures into the business world from an early age in life which Nature, almost unaided, develops in its own time. I need not repeat that we learn more rapidly in youth than in later life. That sound principle has been known long before your time and mine.

Early realization, however, terminated my practical training. I realized too soon the fruitlessness of such adventures

a monetary standpoint, and realized too late the benefit from an ional standpoint. Nevertheless, I did amass not a meagre amount ctical training. It was of sufficient value to place me in a city n in the twenty-five-dollar-a-week class, and attain the stage brains and experience, not men, are employed, before the law ted me to make a contract. I also established (not adventured, me) in business. My hours of duty with the city were short and, uently, I had an abundance of time at my disposal. Most of me I devoted to business, but some was spent in study. I had aught early the necessity of study, and learned, not much later, irability of research. Let me say now that a young man, iring his hours of labor, should devote some time to study. What ly is a second consideration; we can all find something unlearned. our hectagon-decreed human emporiums of learning readily find ing to study.

had a Wall Street office before I had a vote; soon afterward I sted my study for admission to the Bar. I knew much stenog- bookkeeping, and little less accountancy. My commercial edu- was well above par. All this I not only find fruit for admission, cannot refrain from boasting. After I had attained all this; a grand start, fine speed at the first turn, better speed at the , I dropped out of sight long before the finish. An assumption nplete success too soon proved detrimental. I figured I had ted the road when I was just running smoothly. I began to less time at business, still less at my position, and more with women and song.

began to drink, gamble, and spend. I was "flush" so I loaned. I was "broke" I couldn't borrow.

ne fruits of my labor had been carefully stored, but now I felt that ne for recapitulation was nigh at hand. I made the mighty mis- many men make. But I endeavored to believe that I was young, had worked hard and saved, and that now I should spend and ff" business for a while. It seemed certain to me that I could gain, where I left off, and perhaps get a better start after I had self of about half my savings. But I squandered all my savings, d my business, and ruined my health. I had spent not only I had but what I expected to get for some time in the future. ame the "rainy day." I had no money, so I borrowed to pay

doctors' bills. I now have only by the end of the year.

Then, one night, I left the h I walked many a slow trodden make it romantic. I stood still v arms toward heaven and thank what He had taught me. I had that Time gathered in her wing in my entire existence.

It may seem strange to you parative youngster—but it seems tion ends.

I awoke when all avenues fo The Great Awakening. I found me a mighty poor one in busir mistake was but miniature comp us. Furthermore, I was young You can mend a crack in a vase the damaged spot when it's co pleted vase and "you can alwa Andy Carnegie's "Empire of Bu had I read it, I might not have anyway.

My experiences are probabl in business. He has good enoug

I have been a student of h such a distinction. In fact, I thing, anyway." I met and p business and I grew to unde qualified to meagerly advise: must get lessons from those encouraged by their successes, teachings. Advice, like medici

Critics is something w Most of it teaching. Reme

Oh wad som To see oursel

ills. I now have only the hopes of clearing myself of debt of the year.

, one night, I left the house on a mission I knew not myself. many a slow trodden road with not even a bright moon to romantic. I stood still where no one could see, then raised my head heaven and thanked God it was over; thanked Him for had taught me. I had learned more in those past few months e gathered in her wing so quickly, than I hope ever to gather tire existence.

ty seem strange to you to hear such admissions from a com-
youngster—but it seems stranger to me, and here the explana-

like when all avenues for obtaining money were closed. It was t Awakening. I found that being a good fellow socially made ghty poor one in business. I must insist, however, that my as but miniature compared to the fall accredited to the most of hermore, I was young and experience had taught me early. mend a crack in a vase before it's finished and you'll never see ged spot when it's completed; but mend a crack in a com- se and "you can always see where the crack was." I read negie's "Empire of Business" too late, much too late. Perhaps d it, I might not have esteemed the advice of the steel man

periences are probably sufficient for advice to the young man s. He has good enough inferential powers to take the lesson.

been a student of human nature as early as one may claim stinction. In fact, I soon found that "humanity's a funny way." I met and passed quite a number of young men in id I grew to understand most of them. Should I feel thus , meagerly advise? And then remember, readers, that we essons from those who have gone before us. We must be by their successes, learn from their errors, and listen to their Advice, like medicine, is a good thing, though hard to take. is something we all shun. All criticism is not such. teaching. Remember the Scotch poet:

Oh wad some power the giftie gie us
To see ourselves as others see us!

It wad frae monie a blunder frae us,
And foolish notion.

ld a few words, fellows—and remember the teacher I
ember, too, the tuition I paid. The first chapter on
get from anyone is "Don't Drink." Men who take a
a while" and "to be sociable" soon long for the semi-
the necessities of sociableness to arise frequently. The
in his famous book, dwells heavily on the question.
t give the clear mind that you must imperatively have
way safely in the business world.

ssible for anyone to teach us just one thing in our early
be winners. That one thing is a power of realization.
ink it can be taught. If the average boy could only
harder he studied the sooner he'd be through school, his
different. If the young man who spends his time and
cafes, dance halls and matinees—in fact all who enjoy
ld only realize that that would not be possible if he
it in the business world, he'd spend more time at his
mates, a power of realization is lacking. And it gets us
ty often. To be candid, we can hardly realize that a
e built unless we first set up a foundation, nor can we
e unless we have a good foundation. The young man
ospect of excluding himself from a theatre party to help
er hours; he gives business secondary consideration.
no didn't care to give his name—like myself—wrote:

"Tis not for man to trifle; life is brief,
And sin is here.
Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours;
All must be earned in a world like ours.

; thing is concentration. Perhaps I had better refrain
ch in this connection. Billie Barlow, who always wrote
f including some long shots at sin; which was written
red among his offertories, the following:
failed at a dozen occupations, it's a cinch he'll fail at

yours. I never broke an egg at
it at the other and found it good

Most of us have read the a
many others—some of us have
exaggerated or untrue. We for
the mill"—a mill that "ground

"Four Flush In

THERE is a creature
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[never broke an egg at one end and found it rotten, then broke other and found it good.

t of us have read the advice of Rockefeller, Carnegie, Hill and hers—some of us have absorbed it thoroughly—but we think it ited or untrue. We forget that such men have been “through”—a mill that “ground slowly but exceedingly fine.”

“Four Flushing” Incompetents In Business

[HERE is a creature in business, well known to 95 per cent of trade institutions, which assumes infinitely more than it performs; aye, than it CAN reform. This creature, in card playing circles, is called a four-flusher.” That is, it assumes an air of competence having drawn the necessary card to make it sure of winning, thus attempting to deceive others to the end that they shall abandon competition for the stakes.

This careful description of the “four-flusher” is here given in deference to those many, many thousands of business Philosopher readers who have never even seen, much less played, the game called “draw poker.” The creature referred to and described above, has its perfect counterpart in business life. It is not the shrewd and sly commercialist who fails in one or other of the three essentials—quantity, quality, and mode; no, it fails in three at one time and continuously.

, I opine, is the chief trouble with trade and commerce today. And really, its antecedents must extend further than any known record. It, the four-flushing incompetent, seems to gain place in business of more or less responsibility, which is diametrically opposed to its de-

serts; and very often a place calling for real capacity; though it does not last long, usually just about long enough to enable it to materially retard, if not to completely wreck the business efficiency of the institution upon which it imposes—or mayhap is imposed. And enough of its kind is in business place to insure turmoil and upset in the world of commerce. The worst of it is, that the “kind” seems to be inexhaustible. There is some amusement possible to one who observes this “f.f.i.” when it is faced-up by duties required of one in its position, knowing as it does, that the assumption of ability to perform them is false, seeing it undertake to “make good” through divers verbal gyrations, dips and genuflexions, attempting to “four-flush” its way through by a mixing-up of other and collateral matters to the real and vital responsibilities it has dared to assume.

This individual is sometimes catapulted into place by interests antagonistic to the particular business itself, in the hope that it will all develop into failure of the sort sometimes called “a false alarm.” But by whatever means the ingress into place is made, this scourge of the trade world is crushing business on all sides with the weight of its incompetency.

If this pest of commerce has for the moment a position of “brief authority,” it will be found thoroughly intoxicated with it—delighting in forcing that authority upon all comers. Discriminatory qualities, such as judgment and applied reason, are as nothing to it when the game is on—the game of “bluffing” I mean. **HOLD, THE JOB!** is its slogan. **BLUFF IT' THROUGH;** what's the odds? This is the characteristic by which the “f.f.i.” may be unfailingly known.

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able force of workers, and the time required to arouse antagonisms, and destroy poise, foresight, and initiative, will be as nothing compared to the melting of the proverbial snowball. "Letting well enough alone," until SURE of a better way, is about as foreign to the "f.f.i." as Javanese is to the American house cat.

It is a great big truth, that too many otherwise favorable careers are spoiled by the tendency of men and women to "scrouge it through," somehow, other than by the power of DEVELOPED efficiency. Take a look, if you care to, at the numberless of directing boards, whose members, many of them, are just there "more luck than sense;" and who pass upon policies and measures which they know nothing whatever of, and care less about; only yearning of course for the continued steady flow of shekels, without for one moment considering the steady efficiency of men and women who produce them, and handling the same as though it was a matter of comparative indifference. Then watch such concerns and men for a little, and you'll see them qualifying as bluffers—as four-flushers—while real and genuine interests suffer on because of them **having been**. Let us place these creatures where they belong, i. e., at the bottom of the business ladder where they can effect the least injury, and where they may climb to prominence—if they can.

When owners and proprietors and efficient managers put a watch-out on duty intercepting this specimen, then business jars will lessen and the machinery will run more smoothly.

WM. T. GOFFE.

Do You Admit It?

By H. C. DRAWE

O-N-'T you do it, don't you do it, boys. You'll be sorry if you do. I mean, don't ever, for one minute, admit that you are whipped, licked—financially, physically or any other way. Makes difference how often you may fall, how often you may have had "hard luck" (or make a slight mistake in judgment) never say to yourself or your friends that you have tried this, tried that and everything, and that "it's no use" to try any longer, and that it's an impossibility for you to make it a go. Don't even **THINK** it—banish—Presto! the greatest thought of having been conquered.

It is immaterial how deep a man may be in debt, there is a chance for him to get out. It's no use in talking, I know whereof I am speaking. The trouble is with lots of folks, they "give up" too quickly, don't try hard enough and long enough. And about the next thing they are to become indifferent—don't care. I tell you, that's a bad, bad, very bad state of mind to drift into indeed. And invariably when a man becomes indifferent he loses self-respect. And usually as a result of this, many young men become, you might say, vicious, and want to take the spite out on themselves by getting the "booze habit," or worse.

To come back to the subject: A man's actions are exactly like the state of his mind. A person can no more **THINK** failure, and not have a success, than he can fly to the moon. And for that reason, if a man wishes to be successful, he **MUST** essentially **THINK** success. And if he **THINK** failure, he's bound to be a failure—just as sure as you are a foot high. Therefore, I say: Just as soon as you admit that you are whipped, that "it's no use,"—right then your career as a failure **BEGINS**. Because, before that, there was still a chance for success, and you had some red streaks of ambition left in you that impelled you to move onward! forward! upward!

Fellows, stay with the game. Fight it to the last ditch. Don't give up, no matter how long it takes. Let it take years, even decades. You are a young man, or an old man, and are down and out, and you are indifferent, and **MAY** lose self-respect—Ah! Remember,

your mother was a pure, virtuous woman, and went through a thousand deaths when she gave birth to you.

Get busy at something—anything honorable. Put both your body and mind to work. That's the only way to chase away the evil thoughts, and consequently run no chances on committing evil acts. But, whatever you do, don't THINK that "it's no use." D-o-n-'t you do it, don't you do it.

Make Your Work Your Masterpiece

By ORISON SWETT MARDEN

WHATEVER your vocation, resolve that you will be a man of quality, that you will have nothing about you which is second-class, inferior, cheap; that you will have nothing to do with shoddy and shams, that you will have nothing to do with inferiority, because it will contaminate your ideals. Make it a rule to set the pace for those about you. Show them by your manner, your dress, that you have nothing to do with cheapness and commonness. Just make up your mind at the very outset that your work is going to stand for quality, that you will let others slight their jobs, and do slipshod, slovenly work if they will, but that you are going to stamp a superior quality upon everything that goes out of your hands, that whatever you do shall bear the hall-marks of excellence. Let others work for quantity if they will, let quality be your motto, so that everything that your name is associated with shall suggest excellence, the best that can be done or can be made.

Stamp the trademark: thoroughness, individuality, distinctiveness, upon everything that you touch. Then you will be a marked man, your services will be in great demand, and you will have the satisfaction of constantly hearing the "Well done!" of that still small voice within you.

The Man Who Wins

By DAVID M. WALL

THE man who wins in business
As in other walks of life,
Is the one who "plugs" in spite of odds
And glories in the strife;
Who sees beyond the present
And learns to strike his gait;
With a strong unflinching purpose
And a heart for any fate.

His thoughts run not in custom's rut,
But seek the broad highway,
Where strong men only dare to tread
And weaklings fail to stay;
Where competition reigns supreme,
And men go up or down—
The weak to depths of failure—
The strong to great renown.

With little faith in "Gods of Chance."
But a firm belief in work,
The man who wins life's battles
Is the one who does not shirk.
When trouble comes a-brewing
And things look mighty glum,
He grits his teeth and smiles a bit
And faces toward the sun!

Untired, relentless, striving
For betterment of self
He gains life's greatest treasures
Of power, fame and pelf.
Let sluggards live on dreaming
Of what their lives MIGHT be—
The man who wins in business
Is the man for you and me.

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The Religion of Business

By H. E. GRANT

RELIGIONS, in that they are a creation by growth, vary largely with the spirit of the times; even the most conservative being constantly in a state of flux. They are naturally all-embracing and range from the animism or fetish worship of our forebears, through mythology and symbolism up to the practical religions of the present day. And these are tinged with the traits of all those passed.

But today, the commercial need temporarily obscures deeper philosophy and the religion of business is accepted as an actuality; a tangible power responsible for supplying our needs and to which we must bend in supplication and reverence. The power that is greater than business is temporarily obscured, but is none the less existent, though this wrong conception does not prevent the application of the principle of right to everyday business transactions.

Religion is of individual interpretation. Right action but the claim of good upon the individual.

The religion of business may therefore be summed up in the golden rule,—“Whatsoever ye would that men should do unto you even so do unto them,”—and this “new” religion is found to be but the ancient law of the prophets.

In this religion of business, belief has largely disappeared and definite knowledge has usurped its place. Business is founded on fact. Men are rewarded for what they know and for the service this knowledge makes possible. The reward is here and now. This religion offers no heaven of indolence. Its rest for the world-weary is in work well done and through this preparation in its possibility of being done better. This is its constant progression.

It sets the goal and is a guide to conduct. Lifts up man's eyes that they may see, though afar off and difficult of attainment, these possibilities of betterment resulting from present right action. It is the outward expression of an inward faith in the commercial greatness of our nation and calls for conscientious devotion in practice.

Individual freedom under the Constitution precludes the possibility of Church establishment, but this same restraining power of freedom is surely and swiftly determining a national religion out of the heart

the conduct of business. And "business" refers to any occupation connected with the operation for profit, of trade or industry.

The heart of business—the spirit of the present interpreted—calls progress through the exercise of that invention and application which have caused so remarkable a growth in the past. The time was never more propitious for the extension of markets.

But as the scientific study of the differences and resemblances of religions, starting from the lowest forms and leading up to the highest, shows that all have certain fundamental similarity—that all call for the exercise of faith, devotion and goodness—so this new opportunity with enlightenment of this new religion of business, claims from each individual an action based upon his faith in the future; for devotion in to worship; and for right action.

In this new religion every center of business activity becomes a split from which is preached and promulgated the dependence of man on men, and the power of progress.

So may this new religion of business be expressed in betterment. This is our best preparation for our infinite tomorrows—the beyond.

Don't Be a Clock Watcher

You have all the time there is—1440 minutes in every day; no man has more. The difference in the state of men is due to the difference in the stuff they put into those 1440 minutes.

The world is full of people who are wearing-out their eyesight watching the clock, and looking for more pay; when if they would look for more work, and do that work better, the "more pay" question would take care of itself.

SHELDON.

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The War and Business in Canada

By A. B. FARMER

HOW is the war affecting business in Canada?

It is popular just now, up here north of the Great Lakes and the 45th parallel, to attribute the slowing up of business entirely to the war, and to say that just as soon as the war is over business will be good, but not till then.

If I may be permitted to say so, in this case I am convinced that popular opinion is wrong.

Canada, although in the excitement of the clash of empires most people seem to have forgotten it just now, was suffering from a spell of bad business before the war clouds had shown themselves above the horizon. In fact, for nearly two years business in Canada has been falling off steadily. From high tide in June, 1912, business fell off until at the end of 1913 the unemployment in our cities was serious. Instead of improving with the coming of summer, official figures in Toronto showed the number of unemployed in June, 1914, greater than during the previous winter. It must, therefore, be apparent that the present stagnation cannot be attributed entirely to the war. It was here already. It was here to stay—to stay at least until some fundamental readjustments in business conditions had taken place.

The war is affecting Canadian business. The closing of the money markets of Europe, so far as commercial flotations are concerned, and the cutting off of the source of supply of many of the manufactures formerly coming from Germany, Austria, and even France, is necessitating a serious readjustment of business quite different from that already under way before the war commenced. It is necessitating the production of many things within the country which heretofore we have been able to import more economically from abroad, and therefore the establishment of factories for the purpose. No doubt our Republican friends will join with Canadian protectionists in congratulating the Dominion on this good fortune.

A second result of the war in increasing the price of grain is just beginning to be felt. In a country that produces an average of thirty bushels of wheat alone for each man, woman and child within its borders, the increase of from forty to fifty cents per bushel, which has

ready taken place, means an immense aggregate increase in the purchasing power of the agricultural population and must soon, and, has, in it, already begun to stimulate the business activity in the manufacturing centers.

The increase in the price of agricultural produce must stimulate activity in all lines. Such was the result of the American Civil War, and such was the result of the Crimean War. So feverish was the activity induced in Ontario as a result of the Crimean War that farms were bought and sold at prices which they would not realize today, and city subdivisions were put on the market in the neighborhood of Toronto which are not even yet, in the year 1914, built upon.

If the present war is a reasonable long one, say two or three years, Canada may repeat the experience of Crimean days. The artificial nature of the stimulation will not be recognized by many for the reason that we were already suffering a reaction from the speculative craze that swept the country as a result of the extraordinary developments which took place during the first decade of this century. Too many people are engaged, have been engaged for the past few years, in simply raising the price of land until the price has become so high that others cannot afford to buy it to raise wheat, garden truck, homes, shops or factories. War prices for agricultural produce, and for many lines of manufacture may make the prices attained by land as a result of this speculation tolerable while war prices last. But when the war is over, when the people are looking for prosperity to follow peace, and when produce prices have returned again to a normal level, then it will be found that land prices are prohibitive, that obligations cannot be met, and that hard times have returned. From now until the war is over, Canada should be a good place in which to do business.

This is my judgment. Let it be printed in a book that mine enemy may use it against me.

To a minister who offered to tell a little girl how to be good and go to heaven, she replied: "I don't want to be a good girl and go to heaven, I want to be a girl that's good 'nough to stay where I are."

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The Mouth

By A. B. FARMER, B. A., Character Specialist

BIG mouths, or little? That is the question. Fashion journals and many of the popular magazine artists seem to say, little. And many a fair reader of popular magazines, in self conscious confusion seeks to hide a comely mouth which in her childhood she has been taught was too large.

For my own part, I like a good sized mouth. There is something frank, open, and unselfish about a good sized mouth that appeals to me.

Have you ever heard Marshall Wilder? If not, ask your grandfather about him. He has been before the public a good many years. As an entertainer he is in a class by himself. He has been gifted by Providence with the happy faculty of making two smiles grow where one grew before. Ask your grandfather about the secret of Wilder's perennial charm. He will tell you it is his mouth. In fact Providence did not give Mr. Wilder much else. Outside of the mouth there is only what is absolutely necessary so that an audience can see him without the use of glasses. But such a mouth! It is one of the largest and most expressive I have ever seen.

As I review the busts of notables ranged around my study walls, and finger over the portraits of persons, famous and infamous in my files, it seems from their scarcity that when Providence gives to any one, man or woman, a fashionably small mouth, it surely must give them little else.

There is a reproduction of an old Greek bust of Juno—not a very attractive face. And here before me is a portrait of a well-fed individual of the small-mouth variety whose only claim to a place in my files is that he is a fairly successful business man with an interest in music.

I am quite prepared to agree that the mouth may be too big. Our aquatic friend, the bull-frog, it seems to me goes farther in that direction than is really necessary. Yet I much prefer a good large mouth such as smiles down upon me from the keen face of kindly, crafty old Pope Leo, or the generous, if melancholy, mouth of Lincoln, to the diminutive article so often depicted in the fashion plates and in the magazines.

In previous articles we have discussed digestive peculiarities. The

of the mouth tells us little of either digestive peculiarities or stive power. Digestive power, the power to assimilate food, is cated by the width and fullness of the face from the lower part of ears around to the mouth. Discrimination in taste, appreciation of flavors, is indicated by the width of the face just in front of the er part of the ears. The size of the mouth itself relates rather to e of the emotional qualities in man.

Try this experiment on yourself before the looking glass: Imagine rself refusing money to a beggar whom, on a previous occasion, you e discovered to be an impostor. Picture all the details as clearly as can in your imagination. If you like to go so far, say "No, sir" to e imaginary impostor. Then look up quickly at the glass and catch expression of your mouth. Then imagine yourself bringing a bundle oys, candies, and other Christmas home to the children. Again pic all the details. When you see it clearly, look up at the glass. in note the expression in the glass. Now, have you tried it? Do understand why we all really like a good big mouth?

Feelings of generosity tend to enlarge the mouth. Selfish feelings l to make the mouth smaller. Especially the feeling of desire for erty or money, if constantly cultivated, will draw the mouth ther as with a purse string. The purse-string mouth has, in all , been the sign token and the trade-mark of the miser.

I studied a recent portrait, the other day, of one of America's most ous millionaires. The head was not the head of a miser. It was er the head of a philanthropist, perhaps even of a theologian, for head was long, high, and narrow. Yet the mouth was drawn to- er so tight that the lips had all but disappeared, and wrinkles ated out in all directions. I thought it not strange that two reports he character of this man should have gone abroad—that in one he resented as the unscrupulous pirate of high finance, the very incarna- of heartless, soulless greed for gain, while in the other he is ented as a kindly old man, receiving with patience the calumnies ed upon him, while he spends his time in close touch with the ities of nature, and his wealth endowing foundations for the better- of the lot of those who should come after him. This man was, by ire, a student rather than a merchant, a philanthropist rather than iser. Early training had taught him, a lesson not too easy for the to learn, to take care of his coppers and to keep accounts. By hard

work and thrifty habits he gained a foothold in the business world. He conceived the two-fold ambition to become very old and very rich. He nursed that ambition until it became a ruling passion, perhaps a mania. As I look at that mouth today I can imagine that man putting up such a "poor-mouth" that the beggar in the street would share his rags with the unfortunate old man. The long cherished ambition for wealth has stamped itself upon the mobile mouth, but yet behind the mouth of the miser is the head of the philanthropist.

Watch the mouth, Mr. Salesman. If it is just a naturally small mouth, then you have to do with a selfish individual, with no redeeming trait unless it is that spending his money on none but himself, he probably has some either in his pocket or in the bank, and your only problem is to make him want the article you have for sale for his own use or profit, and then to see that he pays for it when he has bought. If it is a large mouth grown small by the tightening of the purse strings of the mind with the passage of the years, then there is a big rich vein of unselfishness in his nature, though the deposits of years may have hidden it far below the surface.

"I stepped into a drug store the other night to get a prescription filled, and it seemed to me as if the clerk never would emerge from back of the prescription case. That wait was worth dollars to me, for it set me wondering if the clerks in my store were as prompt as they might be. Upon investigation I found much about the service of my own establishment that might be improved—and I immediately took steps to see that my customers received prompt attention."

About Our Public Schools

By A. F. SHELDON

NOT to tear down, but to help build up; not to shake the fist of iconoclasm, but to extend the helping hand, do I call attention of fathers and mothers to the following facts concerning our public schools, quoted from a leading gazette:

1. The public school system represents an investment of \$1,221,-730.
2. It costs the American people \$446,726,929 a year to maintain.
3. One single item of waste, due to retardation of pupils, costs nation \$157,066,602 annually.
4. Only 7 per cent of the children who enter the public schools pass through.
5. Only 25.45 per cent of those entering school reach the high school; and of those who reach the high school only 39.58 per cent into the fourth year.
6. Not more than one-third of the children who enter the public schools ever finish even the elementary grades.
7. One-half the children who enter the public schools leave them before they have acquired sufficient equipment to enable them to read a newspaper intelligently.
8. It is estimated that the loss of this fifty per cent of the children from the public schools in the middle of the elementary course represents a loss to the nation, in human resources, of \$250,000,000,000.
9. Only one American teacher in five, has even a minimum of training for the work of teaching. And they have to study at night in order to teach anything the next day.
10. In many parts of the United States the education of the public school teachers is not above the seventh grade.
11. In one State, standing well up in the list of States with educational advantages, about one-half the public school teachers have not had a high school instruction.
12. Our public school system is not practical for most of those who must be educated by it or not be educated at all.

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The above facts, while startling, are true, and can be verified. Is it any wonder that business men everywhere complain about the inefficiency of the product of the public schools?

There are four basic reasons for the state of affairs as revealed by the facts stated above.

There is a remedy.

The first reason for conditions as above, is that in the beginning our educational system was started to be built from the top down, instead of, as it should have been, from the bottom up. First came the university, in the old world, when systematic instruction in the school room was designed for the classes, exclusively. Graduates were intended for the service of the State or for one of the learned professions. Those who intended to enter the vocation trade and commerce could not attend the university if they wanted to, they being barred from its benefits. Later the high school came, the object of which curriculum was to fit the student to enter the university. Later the lower or "common" schools came, and the object of their curriculum was to fit the student to enter the grade above, that he or she might eventually matriculate into the university, and from thence to one of the professions as a life's vocation.

The second reason is, that there is a very general belief to the effect that education is instruction, merely. Our schools are very largely regulated upon the theory that if a child is **instructed** it will become educated, regardless of the very plain fact that the term "education" in its real meaning, and according to its Latin roots is "**eduction.**" That to "educate" is to "educt," to unfold, to develop. To educt what? Why, the child's power to win in life's battle, and to apply that power.

he third reason is, that human power—man-power—broadly speaking, is of two general kinds: first, physical; and second, mental. Of the latter, mental, there are three kinds: first, intellectual; second, sensibilities or feelings; and third, action. The mind functions in these three ways. The result of the education of the first will be ABILITY. Of the second, a higher degree of RELIABILITY; and of the third, gradual development, or education, of correct ACTION. The result of the correct nourishment, plus the correct use of the positive or efficiency qualities of the physical man, is education—or education—of an increased degree of physical ENDURANCE.

Reason number four, is that the one thing which our schools and systems are designed to do and are seemingly seeking to do, is to train the intellect of the child, and even this is not being fully accomplished. The psychological laboratory has revealed very definitely the fact that BRAIN AREA development is dependent upon the use of the senses primarily. Psychology has also determined the fact that intellectual power functions in three ways:

First—The Power to Think.

Second—The Power to Remember.

Third—The Power to Imagine.

There are not four or five or six or seven or more things to be done by the intellect—just three. The intellectually ABLE and capable are those who can do these three things and do them well. The intellectually powerful man is the man who is a good thinker, a good rememberer, and a good organizer, imagination being the power of constructive thought. It is back of all invention and progress. The coming to memory of lessons, the making of grades and percentages, trains the memory because the child is forced to use

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poss

that faculty, but it does not of necessity train the child's power to THINK and IMAGINE. On the contrary, the over-stuffing of the mind with memorized facts may stifle the two powers mentioned and upon which true intellectual greatness depends.

The Remedy is, in the opinion of nearly all thinking men, especially those who have given this matter serious thought, that improvement must come through the medium of private enterprise. Private enterprise in the field of real education, will be free to break away from official precedent, and regulate its curriculum on the truth that Education is Education, the cause of which is the correct nourishment and correct use of the child's efficiency qualities of body, intellect, feelings, and will.

Before the high school youth should be permitted to enter the school of life, he should be made acquainted with the Science of Thinking. He should know what he does with his thinker, and learn to prove it by applying that knowledge to the end of developing it to the highest possible degree. It is then that he will not be referred to when the business employer cries out "Oh, if my employes would only think." There is at least one institution which will undertake the education of youths on these right lines, and that is conducted by private enterprise. I have no feeling of impropriety in saying to my readers that, further information as to this can be obtained by addressing THE AREA INSTITUTE OF BUSINESS TECHNOLOGY, Area, Lake County, Illinois. Confidence and satisfaction will result.

It is the evil that is within that invites and makes possible the attack from without.

How We Tell Our Life's Story

By C. C. STOCKFORD

Men express themselves in various ways. One lives his life in poetry; another in prose; one lives it in painting, another in song; one lives it in farming, another in commerce; one lives it in machinery, another deep down in the mines. No matter where or what his immediate duty may be, man's work is his opportunity to express the real story of his life,—to sing the song of his soul. Each day we express our innermost selves through our thoughts, words and deeds. Our thoughts are the parents of our words and deeds; our words and deeds determine the strength of our character. Our character is our passport to honor and achievement.

Yet how few fully realize the responsibilities of their work. So many are content to look no farther than its immediate completion and the compensation to be received, entirely oblivious to, or else blindly ignorant of, the relation of their duties to the lives of those around them and the responsibilities that are imposed upon them through the work that they have given them to do.

Every one of us has been placed here to perform our work for a purpose and we should fulfill that duty in a manner that will reflect it upon us and also contribute to the upbuilding of the universe. Our work should be constructive and expressive in the broadest sense. Our pride should impel us to superhuman effort if necessary, in order that such results may be realized.

This can be done only when we put our very hearts and souls—our very life—into our work. We should have the knowledge and consciousness that we are carrying out God's eternal plan, ever realizing

“We are but parts of one stupendous whole,
Whose body Nature is, and God the soul.”

Thus does the question come to each of us: Are we expressing our self in our work? Does YOUR work reflect the character of person whom you wish people to think YOU are?

True, manly character cannot be developed through the slighting of one's duties. Doing the very best you can under all circumstances

and striving each day to improve both the quality and quantity and mode of performing your work, is what counts.

And with all you must have a clear conscience, which means that you must have honesty of purpose. First, last and always, be honest in your work. Be honest with yourself and you will be honest with the other fellow. Also, take heed that deceit, carelessness or thoughtlessness do not bring you sorrow and regret.

Somebody was deceitful, careless or thoughtless when the Ashtabula Bridge was built. The world learned the truth through the awful disaster that followed.

Forgetting duty and responsibilities through rivalry, and making a thoughtless effort to win a race, hurled an Interurban car through the open draw of a bridge into the Saginaw river. All on board but three plunged to their death, and again the innocent paid the debt of remissness.

Somebody neglected duty when two ships attempted to pass in a dense fog. The toll was paid by more than a thousand souls when the Empress of Ireland went to the bottom of the St. Lawrence River.

Thus has it ever been and ever will be so long as workers fail to realize their responsibilities and the importance of their work. Throughout all the pages of history is written the story of selfish neglect and careless attention to duty, in consequence of which thousands are made to suffer. And yet much, if not all, of this unnecessary loss and suffering could be avoided if each one of us would only stop and realize our duty and our responsibilities. If we would only realize the seriousness of our work and how far-reaching are its effects upon our fellow-men.

This is not a world of individual achievement and exploitation of personal prowess. Co-operation is the keynote to success in every line of endeavor and the individual must learn that lesson or go down to ultimate defeat before the irresistible forces of immutable laws. Our duties extend beyond our own narrow lives to those of our fellow-men on every side. That is why we have been told that we are "our brother's keeper."

And so YOUR work is YOUR opportunity through which you can give expression to your innermost self—by which you can tell your story, be it prose or poem; song or symphony; brain work or brawn labor. No matter what it may be, it is your role in the play of life and

up to you to play the part well. Through your work you reflect life in thoughts, words and deeds, and as—

"The Moving Finger writes; and, having writ, moves on"
 Also do you write the story of yourself in each day's work, and once ten, it stands there as immutable evidence of what your life was that day.

Therefore, let us make sure that each day's work tells a story of best toil; of duties nobly done and of responsibilities ably discharged. Is can we effectively minimize life's load of sorrow and increase the old's happiness and our own, many fold.

YOUR part is to put thought and care into your work,—into the mission of your life. Let it reflect an honest heart, a noble character, full of love and a life of service. With these will come Happiness—a reward—and yours will be a work of which you can feel proud.
 Also, the world will feel proud of YOU.

It calls for rare ability to go on day after day trying in every way to advance an employer's interest, working over time, introducing progressive methods, when the employer never expresses his gratitude or praise, but thinks it's your duty to help him.—O. S. M.

Character, music, art, architecture, books, libraries—these are the real assets. The real assets of the people are the things that endure, that stand the test of time by growing richer and more valuable. What a tremendous unapproachable asset Europe has in the works of the great masters.

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The "Weak Spot" in Many Organizations

By AUSTIN WOODWARD

IN THESE days of deep research into petty detail, there are two highly important things which many executives overlook:

First: Comprehensive instructions in **black and white**.

Second: Having all information which relates to any department, **PASS THROUGH SOME ONE CHANNEL**.

Instructions in black and white involve what many people are inclined to regard as needless bother, for the reason that it is so much easier to say a thing than it is to write it out, or even to get it in black and white with the help of a stenographer.

BUT WHAT DOES A LITTLE EXTRA WORK AMOUNT TO IF IT MAKES A MAN MORE ACCURATE—IF IT GETS HIM NEARER TO RIGHT RESULTS?

The man who puts himself on record in black and white is going to avert many "come-backs" because under those conditions he is going to be just as sure as he possibly can be, that he is correct.

Written instructions also preclude the possibility of having "the lie" politely passed—a thing which unfortunately occurs in numerous instances where it is the custom to rely upon verbal instructions too fully.

BEST OF ALL, WRITTEN INSTRUCTIONS PREVENT MIS-UNDERSTANDINGS AND CONSEQUENT MISTAKES.

Let it not be inferred that this article favors the doing away with oral instructions entirely. That would be impracticable. But when it comes to **important** instructions, **get them down on paper, INVARIABLY.**

Where verbal instructions are given, the recipient should avoid trusting to memory. Every vital point should be jotted down.

The reason why every bit of routine connected with a certain department should go through **ONE** channel is this: When two or more people are looking after the same thing, that thing is frequently not done at all; or, if done, it is apt to be done as it should not be done.

Too many executives have an undue sense of responsibility; they try to carry too much detail on their shoulders. A competent detail executive and as many assistants as he needs in order to take care of all

time smoothly and accurately, is the best preventive of nervous breakdowns.

Briefly, here are some of the characteristics which a detail executive must possess, or acquire, for we CAN acquire them if we will:

First: A methodical, orderly habit of thought which will enable to classify data so that it can be found the moment it is needed.

Second: He should get into the way of keeping urgent matters most, always disposing of them in the order of their importance. His desk should have an "in" tray and an "out" tray, and he should keep his "in" tray free from accumulating papers.

Third: He should realize that no amount of work is so difficult as may seem at first glance, provided it is taken up in well defined sections and THOROUGHLY concentrated upon, whatever the cost, even if he has to howl for more help. The saying, "This one thing I do," is to convey the idea.

If instructions that reach detail executive are not perfectly understandable, if he detects any omissions or incongruities, he should send for the proper source and insist that the information be given in some definite form, or know the reason why.

One very considerable cause of difficulty in any organization, is lack of definite instructions—the information is often fragmentary, scattered, and illegible. In other words, it savors strongly of too much needless tinkering amuck."

This is largely due to the fact that responsibility is not sufficiently defined. Under such conditions, each man is inclined to "duck" when confronted. It should therefore be made perfectly clear just where each man's responsibility begins and just where it ends. Here, again, definite instructions are indispensable. Systematically and carefully followed, they will ferret out the source of difficulty every time.

When the detail executive has dealings with any other department, he should put his instructions in memo form, always using a sheet of carbon paper. He should hang on to that carbon paper like grim death, because it is his protection in case the face-copy is lost—a thing that happens often only too often, in the best of well regulated business offices.

Retaining a carbon copy of his instructions is also a protection to the detail executive, in case there be any subsequent deviation from the given instructions. On the other hand, the detail executive, in putting

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his instructions in black and white, may at times condemn himself. But he should be big enough and broad enough to be willing to take a chance of being caught in an occasional error, or to be found neglectful of detecting a possible flaw in the instructions that come to him. It is then up to him to seek the remedy and **apply** it. Not any of us are infallible, and a good, hard jolt is often more productive of lasting good than a gentle "jolly." It is a good curb to similar shortcomings in the future.

Too many errors result from verbal instructions, often uttered hastily, under excitement, in a noisy room, to an intended recipient whose mind may be crowded with half a dozen rush matters. Therefore, let this be the rule, always: **THE FEWER VERBAL INSTRUCTIONS, THE BETTER.**

All duplicates of instructions should be classified under the heading of the department to which they relate.

All carbon duplicates should be arranged and **kept** in the order of their issuance, until the time comes when they may safely be destroyed.

The astounding lack of balance that often exists between various departments in large business institutions is very largely due to the lack of specific black and white instructions.

The man who is obliged to grovel among mole hills much of the time, is going to have scant opportunity to scale mountain peaks, however well he may be fitted to do so—all of which is to say that that executive who insists upon doing anything that he can get someone else to do equally well, is not the hundred-point executive he ought to be.

People who come to church for the sake of socials and suppers are like the shiners and cunners that gather around fishermen, nibbling at the hook, and stealing the bait, then running away.—J. G. Stanton.

Watch How Much You Get

State Official Tells How Housewives Lose Thousands of Dollars
by Short Measure

WATCH your milk bottles to see that they are full.
Don't buy dry groceries by the box.
Don't accept a box of candy that is one-fourth fancy paper.
Don't buy dress goods that are measured by creases estimated
a yard in the factory.
Ask for definite quantities when buying.
Watch your grocer's scales to see that they are not loaded with
ra iron nuts or shot.

Benjamin M. Sharp, chief clerk of the County Commissioners' bureau of Weights and Measures, laid down rules on conscientious living for the members of the Housekeeper's League, which met the Young Women's Christian Association to-day, which, if observed by every housewife, would go far toward solving the "high cost living."

"For thirty-one years you women have been wondering why your dollars didn't buy more and complaining because your dressmakers sent you back to the stores for more material," Mr. Sharp said. "Since the mandatory act of 1918 went into effect last February thirty-five inspectors have been at work confiscating dishonest weights and measures. Altogether they have collected 53,965 inaccurate pieces of apparatus, and the sum total of money saved for housewives is estimated \$16,600 a day."

Mr. Sharp illustrated his warnings against dishonest weights and measures by exhibits. These showed the ingenious false bottoms, weighted tin measures and round bearings calculated to throw out the effect of gravity on grocers' scales which are the chief resorts of short weight artists."

"I want to warn you particularly in reference to milk bottles," Mr. Sharp stated. "There are three million of these bottles distributed in the city each day. Many of these bottles are made according to dishonest standards. The milkman may not know it. Automatic machines are so constructed that it's difficult to fill a bottle to the neck and the consumer loses six drams."

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Seldom has the question of careful buying been more forcefully impressed than by the official mention in the clipping reproduced above.

The thing of interest to the Philosopher above all else in it is the fact that we are all awakening to the essential truth that it is SERVICE which we really both buy and sell—SERVICE—which is the sum of Quantity plus Quality plus Mode.

The above shows a right start. The official instructor begins his advice with Quantity, and urges that women see to it, that they are not cheated in weight and measurement, and he makes a perfectly good case as far as he goes.

The effecting of this improvement will transform the service of a good many institutions from that of very poor service to very good, just as when the second step is reached—Quality—other institutions will yield to improvement that have been delinquent on the line of Quality. And with Quantity and Quality right, better Modes and Methods are so much more easily accomplished.

In the meantime, keep your weather-eye on the formula: Q for Quantity, plus Q for Quality, plus M for Mode. Then watch the growth of that into Service.—[Editor.]

The devil goes away when he finds the door shut against him.

Christianity is a religion that will not keep, the only thing to do with it, is to use it, spend it, and give it away.

Observations of Business

By ORVILLE ALLEN

NATURE'S laws are always working for the individual, and also for the institution, which Emerson so truthfully tells us is just the lengthened shadow of the man. I know this, and very likely you do, too. But I have a faculty of accumulating proof after I have accepted a conclusion, because in so doing seems to be the only way I can keep in harmony with the conclusion.

When I began this paragraph, I had in mind my friend Bob. Bob, must tell you, knew too that Nature's laws were always working for the individual. But Bob didn't know, or rather he was not quite sure that he knew, that if he did not keep himself in harmony with Nature's laws, they would work, not for him, but against him. I say Bob was not quite sure, and in that he was not quite sure he dared to "take a chance" and see if he could "get by." And the worst part about the whole business was that Bob did "get by" in a financial way. That is, the chance he took proved to be to his financial advantage and he has continued to take the same chance for several years.

It has been five years since Bob first "got by." I see him now often. Financially he is what the world calls a success. But mentally and spiritually Bob is a dismal failure. He admits it himself. He is sadly unhappy he tells me and it has begun to tell on his physical life. But Bob knew that he knew the first time he attempted to "get by."

Opportunity.

An opportunity, in order to be an opportunity, must be something you can accept and make use of. If an opportunity is offered you and you look at it with a muddy vision, and someone whose imagination has not been trained sees its possibilities and gains its reward, it was not an opportunity for you at all. Even though we be offered the greatest things in the world, they will not be our opportunity if we are not prepared to accept and use them.

It is not so much a question of training ourselves to make a success, but rather training ourselves to accept the opportunities offered and then build our success.

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Seeing Your Goal.

"My success," the general manager told me, "is due to the fact that many years ago I saw my goal and worked everlastingly on the straight and narrow road to attain it."

But as we talked on for the next hour or more, I came to the realization that he did not stick to the straight and narrow road at all. What he did do though, and a thing that very few ever do do, was to hold everlastingly to his goal—to his ideal. But in gaining his goal he went into many byways and highways and the greater part of the time was far away from the straight and narrow road, though always he had a clear, vivid mental picture of his goal.

Of course he has a greater goal he is reaching for now, as every truly successful man has, but this little talk with him makes my belief stronger along the lines I have been thinking for some time and that is this: We can all reach our goal, providing we have a good clear picture of that goal, but as to the route we will take to get there, we are entirely unable to say.

Rendering Service.

The world is waiting to pay you big for something it wants but does not know it wants it. It seems to me that the young man or woman who will take that sentence for their business slogan on entering the business world and work it out to where he or she is rendering such a service, will attain success in the truest sense of the word, namely, health, long life, honor, money and happiness.

In accepting it as my business slogan, I am striving everlastingly to know folks better, so that I will better know what they want, even better than they themselves know. Also, I am striving everlastingly to so express myself, that after I find out what they want, I can persuade them that they want it. If I am successful in these two efforts, it seems to me that I will just naturally get the right "something" to deliver unto them.

Buried In Details.

When I called on the department manager, I found his desk literally covered with documents and papers, and, as he greeted me, he said that he hardly had time to hear my message because he was so busy.

There were two telephones on his desk that were continually

ging and there were many interruptions from men and women in department for advice on different subjects.

He told me in the course of the conversation, that there was no chance for a man with a big corporation and with all his busy-ness, I not see how I would be able to convince him differently.

But when, a few weeks later, I called on a man holding the same position with a firm in the same line of business and talked to him, I found, as I thought, that the first man was altogether wrong.

This man, though holding a position with the same title as the first man, drew nearly twice the salary. He had no more help in his department. His desk was clear, except for the work he had in hand that time, and I found that his mind was clear too. He did not answer the telephones, but had them in charge of an efficient young man who saw to it that it was not necessary for him to talk but once during my stay. There was not a man or woman in the department that bothered him while I was there, though I learned afterwards that the department turns out twice as much work as the department in the other concern.

There is no difference in the number of hours in a day for each man, but there is a vast difference in the way we use these hours, instead of letting them use us.

Books are never asleep. If investigating you interrogate them, they conceal nothing; if you are ignorant they cannot laugh at you.

Some people are like a million-dollar check on a ruined bank. They look big, they promise great things, but you can't cash them.

You can tell by the spirit a man puts into his task whether there is in him the capacity for growth, and expansion.

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The Human Corporation

By SHELDON LEAVITT, M. D.

WE ARE living amongst the evidences of human dissension. These are days long to be remembered. Petty personal dislikes have crystallized into national dislikes, which have been blown to white heat by leaders fired by motives of personal animosity, until the whole mass seethes. The days of the Napoleonic wars are being outdone, and where the end is none can tell.

It all comes about, too, through the action of natural laws. It is the effect of the contention of opposites. Everything has its antithesis. There are light and darkness; action and reaction; likes and dislikes; truth and falsehood; approval and disapproval; advance and retreat; faith and fear; rise and fall. There is also the law of compensation. For every prosperity there is adversity; for every success, a failure; for every comfortable winter a hot summer; for every happy day a day of depression and doubt; for every compliment a denunciation. Things average up about the same when the balance is struck for long stretches. After a protracted period of comparative peace the world has been precipitated into the greatest war of all times. We were just beginning to hope that the predicted thousand years of peace had been entered upon, and that the time of national disarmament was at our doors, when "war and rumors of war" came suddenly upon us.

It is useless to hope for perpetual peace. Contention will never cease until aspiring, resolute men have been substituted by molly-coddles; and let us pray that that day may never come. Competition is the life of the world; it is a spur to individual and collective efficiency, and in its practice men will continue to fight.

Apply these ideas to business aggregations, and we get lively, going concerns. What board of directors ever wholly agreed upon every important feature of concrete action? Men of many ideas who will fight hard to see their ideas put into effect, but who, nevertheless, are willing to urge vigorously the projects approved by the majority, make ideal officers. But a man who becomes a grouch because he cannot have his way, is dangerous in proportion to the influence he wields. Such a man in a board of directors is worse than a drag: he is a firebrand.

But when men become agreeable to the point of easy acquiescence

without discussion, they degenerate into mere tools in the hands of the strong and designing.

In every organization there is some dissension, and it is not to be regretted, as it sharpens the wits of the leaders and restrains activities which might otherwise become pernicious. A business aggregation, like our general government, derives great benefit from an occasional controversy. A revision of its policy can come about only as the result of strong dissension. Specific policies long in vogue become stale, no matter what their original excellencies. Somebody files an objection to the course of action, another joins in the protest and a resurvey of the field results. For such reasons, among others, we should refrain from denouncing dissenters. Out of the European cataclysm there is bound to come much good. Not only will great reforms be instituted, but a vast fund of human energy will be released into channels of expression for the benefit of the world. It is travail, out of which shall come great men—stalwarts in mind and spirit, through whom shall come great evolutionary development.

And now to an application of these reflections to the human organism—to the mental and physical life of the individual man.

Disease is an evidence of conflict. Some dissension having arisen the matter has gone beyond the stage of calm debate. It may be that a controversy has been going on in the governing body for a long time, and you feel it now only because it has reached an acute stage. The stockholders have been appealed to, and they are considering what shall be done. Or it may have reached a point where the shareholders threaten to form a new directory and adopt a new policy. At any rate you recognize the existence of a real conflict, and what is to be done?

In the turmoil of a conflict, the cool, strong, purposeful men are the dominant force. They stand back at times where they can get a comprehensive and calm survey of the field, and weigh the consequences of the actions proposed. They formulate plans and then set about securing their adoption. They gather in quiet places to go over the plans in detail, and when a course of action is once formed they press it upon the situation. They don't go about wringing their hands and begging advice and aid, though they do seek advice from those whose advice is worth something, weigh it up, and then give it its relative place in their scheme.

We need to treat our physical ailments in a similar manner. In the

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quiet of our solitary moments, apart from the turmoil of life, we should go over the situation and fix upon a course of action. We should take counsel of our wise forces, and even consult outsiders. Having done so we should use all the authority at our command to bring order out of chaos, comfort out of distress and safety out of menace.

This amounts to assuming authority over the self and demanding obedience. Somebody asks, again—for the question is insistent—“Do you mean to say that we can dominate our bodies and thus rid ourselves of our ailments?” I most certainly do, and if you fail, upon attempting to do so, you either are lacking in power, or you are not taken seriously. Remember that all your bodily organs are just as much a part of you as are your voluntary muscles, and your authority over them is really as great, but not so prompt in its action. We have been taught by physiologists that our power does not extend further than the voluntary system of muscles; but modern thought—though still dubbed unscientific by those who insist upon applying laboratory tests to psychological phenomena—knows better. To those lacking essential qualifications, responses are not given. There are spiritual elements concerned in cure, not possessed by them. Under right conditions we get pleasing results. We can control dissension and its consequences, in our bodies, with as great certainty as the leading minds, in a business organization, can overcome or eliminate dissension, when we go about the effort in an equally intelligent and confident way. Thus far people have not tried to do this earnestly and confidently. Let those who read these lines begin to assume consistent authority over their bodies, and they will grow in health in the ratio that they grow in faith.

We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life.—Phillips.

So live with men as if God saw you, so speak to God as if men heard you.

Gunpowder in Every Normal Man

THERE IS GUNPOWDER

In every man, if you can get the spark to it which will ignite it.

THERE IS LATENT POWER

In every salesman—very often more than he himself dreams of.

ALL YOU NEED TO DO

To light the flame of his enthusiasm, is to show him his own opportunities and their possibilities for him.

DO BUT THIS MUCH FOR HIM

And the hidden gunpowder within him will cause him to explode with sudden and irresistible power and keep it up.

"GINGER TALKS" by Holman,

Will do the work for him. Present him with a copy. Price \$2.00 per copy.

Ask The Sheldon University Press

AREA, Lake County, ILLINOIS

Say "I Saw It in the Business Philosopher"

1915 Summer School

85 Concord Ave.,
TORONTO, CANADA,
December 1, 1914.

Mr. A. F. Sheldon,
Area, Illinois.

Dear Mr. Sheldon:

The two weeks I spent at Area last summer, I consider the **FINEST HOLIDAY** I ever had—a real genuine period of **re-creation**. The Sheldon Summer School develops the “all round man.”

I am looking forward to going back next summer.

Yours truly,

ALEX SMITH.

That's the way they all feel about it—those who were here in July and August this year.

The Sheldon Summer School

at AREA, is the limit for pure
renewal of mind and body powers

Suppose you test it out next year. There will be two sessions, one in July and the other in August. We'll be here after you have come and gone, and we will want your good word just as we have Smith's, and numerous others. So you may depend upon it that our plans will all be outlined and executed with an eye on July and August, 1916; and that means that we will “**MAKE GOOD**” in 1916, as we did in 1914—only we hope even more so.

Our dormitories and tents and “eats,” in 1915, will excel our service of 1914, and the mental feasts will undoubtedly equal those of 1914, which were indeed of a character difficult to beat.

THE LAKE AND WOODS INVITE YOU AS OF YORE
Register Early for One of the 1915 Sessions

Say “I Saw It in the Business Philosopher”

Here It Is— The Philosopher's Premium Offer

Of a Round Trip Railway and Pullman Car Ticket to the Panama-International Exposition at San Francisco, including a visit to San Diego.

To Readers of This "Great Little Efficiency Monitor"

The Philosopher's Plan is as Follows:

We have arrived at an equitable basis for establishing quotas and numbers of subscriptions required for the trip from various centers of the country, as follows:

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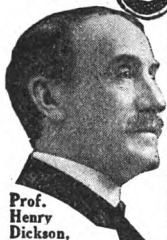
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Read Pages 52 and 53 this Issue, and then write us. Or write us first if you want to, and then read and re-read the December issue.

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The BUSINESS PHILOSOPHER

The Magazine of
PRACTICAL BUSINESS BUILDING

Arthur Frederick Sheldon
Editor

February, 1915 \$3.65 a Year 35 Cents a Copy

The Body of Business
The Life Blood of Business
The Heart of Business

PUBLISHED MONTHLY BY
The Area Institute of Business Technology
AREA, ILLINOIS

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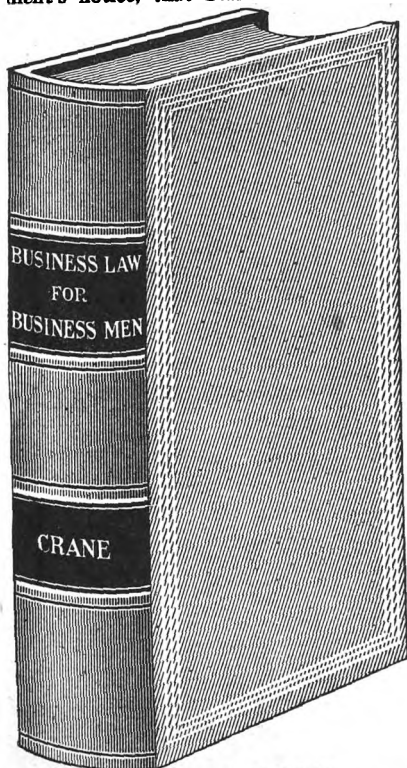
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The Area Institute of Business Technology, Area, Lake County, Illinois.

A MENTAL REVERIE

YET some there be who may, perchance, term it a dream.

And in a sense it was a dream—a day dream.

And the time of day was noon.

I was not asleep, and yet objective senses heeded not objective world.

A law of Nature so ordained that opposite extremes are equal.

The opposite extreme of sleep, wherein man's dreams are dreamed, is that acuteness of objective sense which shuts out vision of material things, enabling sight to see the **REAL**, beyond the seeming.

I looked upon the sun which shone in cloudless sky, when suddenly, I saw a sun within the sun.

A sun so brilliant in its golden glory that it made itself distinct.

A sun with myriad rays as brilliant as the central sun itself.

Not knowing what it meant, I bowed in reverence, and asked The Great First Cause.

From out the cosmic came the voice of Realization.

It answered thus:

THE CENTRAL SUN IS SERVICE.

**EACH RAY, AT ONCE DIVERGING
FROM AND CENTERING IN THE
SUN, A NATURAL LAW.**

And then I asked: "What is the substance of that central sun?"

The answer, when it came, was, **LOVE.**

SHELDON.

The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles calculated to increase the "AREA" — (Ability, Reliability, Endurance and Action) of Business and Professional Men appear in this Magazine

Volume XI

FEBRUARY, 1915

Number 2

BY THE FIREPLACE

Where We Talk Things Over

YOU ARE A Q Q M-ER.

THAT means you are trying to improve the Quality of your work, the Quantity of it, and also to improve your Mode of Conduct.

If the head of a business or a business house or any other house, for that matter, you are making the same endeavor in the relationships between your house and your customers.

When you are trying to do that you are reaching for the highest, for the simple reason that you are seeking to render better Service, and Q+Q+M are the only elements entering into Service.

Service, in turn, is the highest PRINCIPLE in Nature.

How do I know that you are a Q Q M-er?

Because you are taking THE BUSINESS PHILOSOPHER. That's the sole purpose of the B. P.—to enable its readers to improve their SERVICE rendering power.

As Q Q M-ers, be content with nothing short of the highest and best of Quality, Quantity and Mode of Conduct.

The Problem of Problems.

The greatest economic problem of the age is that which has to do with the relationship between employer and employed. It is not alone an economic problem, as that word is generally understood.

It touches the very vitals of social, governmental, and all other human relationships.

To the degree that THE BUSINESS PHILOSOPHER can help the employer to help his employes, and the employe to help his employer, and both of them to help the patron of the house, to that same degree do we feel that we shall be useful, that we shall succeed in the fulfillment of our mission.

And the whole question of "helping" each other is a question of SERVICE.

It is the question of applying the PRINCIPLE of SERVICE in the daily relationships, each with the other.

This is a consummation devoutly to be wished, for the simple reason that it is for the good of everybody.

The way to resume is to resume, and the first step to take or the bringing about of business betterment in any organization is the all-important step of organizing for that purpose.

Where would an ant hill or a beehive be without organization?

There are many business houses which would do well to heed the advice of the ancient aphorism: "Go to the ant, thou sluggard. Study his ways and be wise."

It is the privilege of the editor to visit many business families. We meet relatively few that are organized for mutual helpfulness with anything like any degree of thoroughness.

In the great majority of cases we find an entire absence of recreational work.

It: a case of everybody coming to his job in the morning,

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working more or less independently of others all day long, watching for the clock to point to the hour of quitting time, and then skip for home. The principle expressed by the motto "United we stand, divided we fall" seems to have been overlooked.

Rarely indeed do we find man with all his boasted brain-power manifesting anything like the intelligence of the bee in this particular.

Out in Arkansas there lives a negro driver.

He has a whip with a long lash. He is so expert in the use of it that he flecks bees from the flowers by the roadside as he drives leisurely by.

An interested passenger watched him one day, and to test his skill frequently pointed out bees which otherwise would have been unobserved by the driver.

With unerring accuracy he "got" his bee every time.

Finally the passenger discovered two bees, hovering over one flower, and the driver killed them both with the lash, impelled by one simple twist of his deft wrist.

Shortly after this the passenger discovered a hornets' nest in a nearby tree. It was within easy reach of the lash. When asked if he could "get" those bees the darky answered:

"No, sah, boss. I won't monkey wit dem. Dem bees is awganized." The lash of competition, hard times and other difficulties does not monkey much with the business bee-hive that is properly organized.

* * * *

Example is the most potent teacher—lessons from life lift basic laws from out the realm of alleged theory and place them in the category of demonstrated truths.

Every now and then, while digging in the mine of truth pertaining to the PRINCIPLE of SERVICE we find a life which

lects the truths we seek to teach—lives which prove the entific exactness of the results flowing from the observance basic truth.

When we record such lessons let all Q Q M-ers know that it never to advertise or to please the one whom we may write out. It is rather to serve the many who may read the son.

If every reader will study and really try to apply the truths flected in the plain tale now told he will see, among other ings, how it PAYS for employer to serve employe and em- ploye to serve employer, and all together to render true SERV- E to their patrons. This lesson from life is

ABOUT BRENNAN, THE BOOK MAN.

It is a most interesting fact to find both at the heart and nter and at the basis of the success of all truly successful men any line, the spirit and practice of the Principle of Service. In the last few years many subscription book houses have one to the wall. Analyze the list of failures, and one will find at the heart was weak, and that the sustaining power of the drit of Service was lacking in that soil which supported the oundation of Confidence and the bedrock of Satisfaction.

Indeed, there has been so much misrepresentation, so much the spirit of selfishness rather than of Service, in the con- act of subscription book houses, that the opinion is prevalent nong many that the doctrine of "caveat emptor" still prevails most universally as far as the subscription book business concerned.

This is not true, however. There are many subscription ook houses in all, whose life blood of salesmanship is propelled y a heart animated with the spirit of Service and the Satis-

faction and Confidence of whose patrons is sustained by the same principle.

While in Philadelphia in December, 1914, I had the pleasure of getting well acquainted with Mr. G. A. Brennan, the head of the Philadelphia branch of The Frontier Press Company, publishers of high grade subscription books. He is building a most successful business.

I had the pleasure of going to his home and studying the man behind the institution. Although still a young man, his life thus far teaches a lesson which should be made helpful to many of our readers.

Like many of our truly successful men, Mr. Brennan was born on a farm. This famous farm, or destined possibly to become famous, is located just outside of Lockport, Niagara County, New York.

The great event happened March 26, 1883.

Burbank tells us that heredity is the sum of all past environment.

Brennan's past environment was good. His maternal grandparents were Scotch. His paternal grandparents were Irish. Possibly this accounts for some of Brennan's characteristics, such as economical management, which I have known to be lacking in the management of some subscription book houses, and for a certain delightful dash of humor and optimism which runs through his makeup. Early in life he seems to have caught on to the law of turning every seeming disadvantage into a real advantage. To illustrate: He tells me that when still a very small boy his father kept him busy during the summer vacation watching mischievous cows which were inclined to stray from the pasture. While he found the occupation very lonely at first, he turned his attention to the study of birds, flowers, and Nature in general, and made this so

interesting that the loneliness of the cow-watching occupation disappeared.

The power to think is based upon sensation, and now that Brennan has studied the Science of Thinking he attributes his early development of the power to think largely to the way he utilized his time while watching mischievous cows.

Later Brennan lived with his grandmother for three years. Here he was brought into contact with uncles and aunts who were teachers. They had many good books, with which Brennan promptly proceeded to fall in love. To his early love for books he traces much of his present success. At the age of thirteen he started to work on a farm. He worked by the month and drove a team the entire summer. It was then that he learned to WORK. The customs were different then than now. Like other farm hands of his time, he rose at four o'clock in the morning and worked until seven or eight in the evening. By that time he was more ready to go to bed than to go to a picture show, even if there had been any. The continuous USE of his physical forces was conducive to a real desire to nourish his body properly with three good square meals a day, hence the building of a sound physical foundation.

He started in at \$5.00 a month, and succeeded in getting a raise to \$6.00 after the first two months. His Scotch instincts began to crop out, and were evidenced by the fact that he saved \$30.00 the first summer he worked. He went to school winters and worked for his board.

At the age of eighteen Brennan decided that he would have little to offer to the world, and so could not expect much in return, unless he secured a better education than he could secure in a country school. He decided to go to a high school. Having always felt under great obligations to his parents, he

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turned over all of his earnings to them up to that time, and started in to high school with practically no capital except ambition and good health. He tells me that by working long hours and carefully planning his work he was able to accomplish a great deal, both in school and out. He states that his aim was not so much to win a diploma or to get high marks as it was to get all the good possible out of his books and studies. He aimed to discard the useless and master the useful things that were offered.

During vacation time, Saturdays, and after school he learned the carpenter trade. While he did not follow that so very long he is still very fond of it, and found it useful in the training of the hand to the obedience of the will. A little later he took up the selling of books. He paid his way through school by selling books during vacation time, and also worked on the job evenings and Saturdays. He states that he found the work very difficult at the start, one of the main reasons being that he was so timid. He received very little assistance from the house he represented. In those days subscription book houses followed the policy of sink or swim, live or die, survive or perish. The general policy was: "There are your samples, and there's your territory; go to it."

It was somewhat in the nature of a groundhog case with Brennan and he went to it, and found it a good character builder. He was very anxious to earn money and needed it very much, indeed, but is proud to be able to say today that he never sold a book unless he believed the customer would be benefited by having it, and that he never used the argument of "Please help the student." He sold books on their merits.

Right here I might state that the business of selling subscription books or any specialty, if one follows the policy that Brennan followed, can be made a great character builder. On

On the other hand, if one yields to the temptations of misrepresentation, etc., there is no more rapid destroyer of character. Specialty selling is a wonderful field for the study of human nature and for the development of the positive qualities which developed make for service-rendering power. The only question is whether the salesman exercises or uses the positive qualities. If he does they will grow, and he has a wonderful gymnasium in specialty selling for the use of the positives.

On the other hand, the whole road is fraught with temptations for the exercise of the negative qualities. They will grow like weeds if given a chance. The need for temporary gain furnishes a glowing temptation for the employment of misrepresentation and that is where so many fall down.

Brennan didn't, and he is now reaping the reward.

He found the art of selling goods is especially good for the development of the power of expression. This counted later in his work of debating. He took part in some plays and won the first annual oratorical contest in the Lockport High School. He now exhibits that gold medal with no small degree of pride.

He then resolved to study law, but took up a continuation of his book selling work for a year to prepare himself financially to take a course at the Cornell University. By the time he had worked a year he concluded there were greater opportunities in the line of selling, if he would only make salesmanship a profession, than there were in the legal profession. He made a proviso with himself, however, that this would only be true if he would give the same amount of study to the subject of selling that he had intended to give to the subject of law. He resolved to do this, and with this resolution in mind he bought and studied everything that he could find on salesmanship.

Writing on this subject in those days was very scarce, but



G. A. Brennan.

He tells me that he succeeded in getting a good many ideas through the study of advertisements, which, of course, is salesmanship by the written method. In 1908 he tells me that he earned of The Business Philosopher. He bought a copy and read it from cover to cover. Since that time he has not missed a single number. He has carefully studied and done his best to apply every good article, and he seems to think most of them are very good indeed. He has had them all bound and now has five volumes, and prizes them as constituting some of the most valuable books in his library.

After reading the Philosopher for a year he became a student of The Science of Business Building. With his usual Scotch thoroughness, he took two years to master the course, not securing his diploma until 1911. This diploma now hangs in his private office. He states to me that his advancement as a publisher has been very rapid since he mastered the course. Relatively few men at the head of a business seem to realize truly the fact that the greatest function of the employer is that of educator, teaching others how to accomplish things. The man at the top must multiply his work through others, and he cannot do that unless he can teach successfully.

Brennan tells me that while he was successful in earning an average commission of \$17.16 a day, the third summer that he was in the work of selling subscription books, that he found it almost impossible to teach anyone else how to do the work successfully until he finished the study of The Science of Business Building. He then began the work of selling through sub-agents and became so successful in this work that on January 1st, 1913, he opened a branch house of The Frontier Press Company in Philadelphia. The company had a branch office there for two years prior to that time. It had been opened largely as an experiment.

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Brennan turned the experiment into a howling success.

The first year he was successful in reporting more sales than any other branch house, and during the trying times of 1914 the Brennan Branch in the City of Brotherly Love has increased its business more than one-third over that of 1913. He has built up a remarkably successful selling force, nearly all of whom are students of the Science of Business Building. Some of his men are making truly remarkable records. For instance, one of his men made 80 individual sales, ranging from \$4.90 to \$10.50 during one week last summer. One of the most remarkable records I have ever known of in the subscription book selling work was made by one of his men recently. During the week ending December 5, 1914, one of his men interviewed 44 people, made 43 sales, and collected 42 \$1.00 deposits in advance of delivery.

Searching for the reason of his success, I have found the reason from such statements as the following, which Brennan made to me: "I find that I have two classes of people to serve: First, the people to whom we sell our goods. To obey the law of service to them we sell only truly useful books, but we don't stop there. We not only persuade them to buy the books but are careful to persuade them to USE the books after they buy them."

Brennan's salesmen are thoroughly instructed to spend some time in persuading the customers to get full value from their purchases.

The average book salesman, the order-taker rather than the business-building salesman, has his eye on the commissions only. All he has in mind is getting the signature on the dotted line and to get the money. Thus does he "fall down" on the application of the law of Service, and fails to make each customer the first link in an endless chain to bring more.

Brennan says that the other class of people that they have to serve, aside from their customers, is their own salesmen. In the first place, he is very particular in the selection of his salesmen. He rejects many applicants, but those whom he elects are employed definitely for a stipulated length of time. The usual trial period is 100 working days. He tells me that those who are selected for this trial period are not only paid a liberal commission but are guaranteed a stipulated sum of money for a certain length of time, provided they follow Brennan's instructions. Brennan believes in the policy of instruction plus drill. He has done away entirely with the "sink or swim, live or die, survive or perish" policy. He realizes that if the generals of the armies of the world said to their soldiers: "There is your rifle, and there is your place in the ranks; go to it and be a soldier," we would have nothing but awkward squads instead of trained and efficient military men. He realizes that to get the result of efficiency his men must not only be instructed but must have practice—drill work, for nourishment plus use equals efficiency.

To carry out this policy he gives a representative several days to study before he is allowed to enter a class. In his classroom he teaches the budding salesman the analysis of the article, and enables him to obey the third basic law of success, namely, "Know Thy Business." Brennan is well aware that a man cannot explain to others what he does not know himself. He does not stop there. In the classroom he teaches the basic principle of all salesmanship—Service, and the natural laws underlying that principle.

Next he shows the applicant the practical application of these laws to his particular line of work, and finally takes up the subject of manner and method.

None of Brennan's representatives do any door-to-door work.

The men are so thoroughly instructed that the prospective customer finds the sales talk intensely interesting from beginning to end and requests that his friends be interviewed. The aim is to make the people want that which the House of Brennan believes that the customer needs, and one of his basic rules is "Never ask anyone to buy." The customers will do this of their own accord when desire is sufficiently intensified through the work having been properly explained.

Each beginner is sent out for a time with an experienced salesman. He sees from five to twenty-five sales closed, and from twenty to forty people interviewed. The beginner is also allowed to make from one to a half a dozen sales before he is allowed to go out by himself. He makes these in the company of his instructor. Even after this, Brennan sends an experienced person with the beginner occasionally in order to increase his efficiency.

One of his basic mottos is that "Fifty men each selling an average of four books a day are better than one hundred men each getting two sales a day." It is better for the house and better for the man. He follows the law of mutual benefit.

Each salesman reports daily. When the reports are received they are not just filed away without attention. Every report is carefully looked over and helpful suggestions sent out.

In addition to these daily reports, the firm publishes a magazine called "The Frontier Salesman" which is filled full of helpful suggestions for the representatives. In addition to all this, the salesmen are frequently gotten together for instruction on the finer points of the work and for the exchange of ideas.

I believe Brennan's success is largely traceable to the fact that he considers the true publisher a national educator, and that the one who can disseminate great books in large numbers is rendering a real service. In other words, he has his eye on

he cause and takes good care of that, whereupon the effect, profit, proceeds to take care of itself. Dr. Chas. W. Randall, former principal of the Science Department of the Lockport High School, was the first one to advise Brennan to sell books. A letter from him after Brennan had been in the work for some time had much to do with his decision to follow this business as his life work. He quoted to me from Dr. Randall's letter as follows:

"I am glad that you are engaged in distributing such a valuable educational work among the people. I can think of no other way in which you could render greater service to your fellow men."

Brennan believes in his goods. He also believes in himself and in the other fellow. He believes the other fellow is going to buy, and he makes his men feel the same way, and the basic reason for this is because he believes so thoroughly in his goods. I don't believe that Brennan could sell anything that he didn't believe in, and that's very much to his credit.

His leader is "The Standard Dictionary of Facts." As you probably know, this is composed of the most essential facts, taken from many modern encyclopedias, together with a great fund of other useful information which Brennan says is not found in any encyclopedia. He tells me that the facts are classified according to kind and arranged in alphabetical order in each of ten departments. One cannot listen to a selling talk without being convinced that this arrangement, together with a very thorough index, makes any fact easily located.

Instead of binding the set of books in ten separate volumes, Brennan says that the type was made smaller on purpose and the pages larger and the whole ten books bound in one handy volume.

Like Henry Ford, he follows the policy of many sales and small profits on each sale. He tries to see how many sets he can sell, rather than how much can be made on each sale.

One of Brennan's pet points is that "The Standard Dictionary of Facts" does for facts what Webster does for words. He says that people wish to be informed, but do not care to spend much time in getting information. I guess that's true. The most of us are mentally lazy.

Brennan says that the mileposts or turning points in his life are:

First. When he left the farm.

Second. When he took up the selling of goods.

Third. When he decided to make the art of selling his life work.

Fourth. When he learned of The Sciences of Business Building, and was thus able to put the work of salesmanship on a professional basis.

Fifth. When he joined partnership with Rosamond E. Jones.

I am glad Brennan added Milepost No. 5.

Having met Mrs. Brennan, I am not at all surprised. Evidently Brennan's discrimination in the selection of people is not confined to business. He applied the second universal law of human efficiency, "Know the Other Fellow" when he selected his life partner and became a whole man when he made the big deal.

So then, here's to you, Brennan. May you and yours live long and prosper, and may you continue to make your business a living demonstration of the fact that Service is cause and Reward is effect.

Paying the Piper

Yes, it is usually regarded as cowardly "begging the question" when a convicted life-taker turns to the mercy of his Creator and rests his case upon that. Well, it isn't always so. Men do not seem able to see the inevitability of debt payment to God through His fundamental laws of nature until the trap is sprung.

Were all of us clear-eyed on the subject of our liabilities to those laws, and that actual payment is unescapable for their violation, there would be harmony in our lives where now there is discord and consequent stress and suffering. The press literally teems, daily, with warnings in the form of reports registering collection of these debts of men to Nature and to Nature's God, which some regard as unhealthful publications.

I don't. I regard the functions of the newspaper in this connection as desirable. I do not believe, for example, that the two men recently convicted of vile collusion with immorality, in a certain city, while they were in official position—accepting bribes from lewdness that its trade might proceed unmolested—will ever allow temptation of a like sort to have even "a look-in" again, even should they finally escape prison terms, as some assert they will.

Neither do I believe the lesson will have been lost on others, namely, that one cannot play the

game without "paying-the-piper." In short, we human creatures are, most of us, terrific debtors to Nature and to that Ruler which it manifests on earth.

Just keep your senses alert. Watch and hear the complaints of men and women against their "luck" on this and that account, and then make a little investigation of the manner of life and action those same folks indulge in, and you'll see that, absolutely, Mr. Sheldon is right when he says somewhere in his writings that "Everything in the universe is under law. There is no such thing as luck or chance. Nature's laws are exact and unescapable, strain for strain, and blow for blow, with no accounting for intention." Those of us who preach that doctrine, and know that it is true, do not always play the game like gentlemen.

It will be well for us when we come to an actual realization; that we are fearfully in debt; and that every "clip-in-the-head-with-a-sharp-ax," is really but the payment of another debt, and we are just that much nearer freedom. In that case we have but to welcome those experiences ordinarily called misfortunes, and know that the debts we owe to Nature are lessened just so much, and then "line up" for harmony and consequent smooth sailing, as compared with environmental natural law, the which **none** can escape.

Let us all get step.

WM. T. GOFFE.

A Problem

By T. H. BAILEY WHIPPLE

[Mr. Whipple is, in charge of the Commercial Training Department, of the Westinghouse Electric and Manufacturing Co., and while this very interesting analysis is applicable to any commercial commodity such as, for example, electric supplies, it is equally so to that line of goods which every individual has for sale, known as personal services. Now, your working power is a grade of necessity to those who are in the field for its purchase; and the moment it grades below that, you are without employment. It is your business to see to it that your employer feels the "necessity" to him for your goods—your services. Otherwise he may decide that he can do without them—that he needs something else more; and that "something else" will surely be services from another that do "grade" up to his requirements. The Quality, Quantity, and Mode of your services, furnish the test, you know. The value of your goods must be the measure of your employers' patronage; and the prices he is willing to pay you for them, is just equal to the difference between goods of Q Q M, and the falling off in excellence at any point. See to it that you produce and deliver services that COMMAND patronage steady and profitable. You'll be happier of course, and besides you will live "long and the land" to enjoy prosperity.—Editor.]

TO SELL goods, the salesman must comprehend the mental processes of the purchasing agent. In order to accomplish this, the salesman must understand all of the influences that bear upon the mind of the purchaser in the act of buying. The following suggestions may help, especially the candidate-salesman, to obtain an insight into the problems of buying and selling.

Make up a standard of value which a buyer can use in purchasing some article or line of goods; same to be specific, or of a more or less general character, and analyzed as follows from the buyer's viewpoint:
First—

As to its necessity:

Can I do without it?

Do I need it more than I need other things?

Do I need it just at this time?

If not, when will I need it?

Does the state of the market justify the anticipation of future requirements?

Does the scarcity of the article justify present purchase?

Does the time required to make deliveries justify the placing of the order now?

Can I afford it at all considering credit limitations?

Can I afford it, other things considered?

If for resale, is it a commodity?

Is it readily marketable at a legitimate margin of profit?

Second—

As to its quality and style:

Is its general appearance properly attractive?

Is it fashionable?

Does the style border upon the extreme?

Is it a novelty, merely?

Has it individuality?

Is it liable to early change in fashion?

Is it artistic in design and finish?

Is it ornamental?

Does it harmonize with other things to be associated with it?

What are the facts relative to its material; its strength and durability?

What are the facts as to its workmanship, durability, reliability, style and finish?

What about its design of construction, such as simplicity, its flexibility?

Has it a combination of uses?

Is it adaptable to extensions or enlarged and increased service?

Has it automatic action?

Third—

As to value:

Is it a commodity?

Is the style reasonably safe?

Is it a seasonable article?

Is the demand steady and permanent?

Fourth—

General efficiency:

What about it, as to continuity of service?

As to overload capacity? As to ease of duplication of whole or parts?

As to quickness of replacements? As to attention required; kind and amount; expense; skill?

As to maintenance or up-keep charges?

As to depreciation? As to accessibility for repair and inspection?

As to space occupied and its value? As to factors of safety; capacity for increasing output; and for improving quality of output?

Specifications:

Must fulfill ratings and guarantees.

Guarantee:

Guarantee bond.

Reputation of seller—Integrity.

Responsibility of seller—Experience and Financial Strength.

Duration of guarantee.

General character of guarantee.

Confidence in salesman's ability and reliability.

Miscellaneous Considerations:

Will seller consign stock? How much? What terms? To what extent is the product advertised? Is the product patented? What is the life of the patent? Are the patents basic and fundamental? Have patents been sustained in the Courts? Does the seller guarantee against patent infringement? Can I secure exclusive territory? How much? Upon what terms? What is the probable cost of exploitation? Have I the necessary capital, knowledge and facilities, to successfully handle it? Will it supersede other things I now use or sell? Can I readily dispose of superseded product without unwarrantable sacrifice? What about insurance against deterioration? Will it do to substitute a new brand for an old one upon which a trade has been created? What about the probability of improvement in design and construction? What are the probabilities of labor strikes, or of tariff legislation?

Prices and Terms:

Customer's ability to pay the price.

Correctness of price on the basis of competitive value.

Correctness of price on basis of intrinsic value.

Price of imitation or substitute products.

Liability to price fluctuations. Is now a good time to buy?

Price of renewal in whole or in part. Are prices controlled by patents or otherwise?

Are prices strictly sustained?

What are the difference between small and large quantity prices?

What about freight rates? What are the cash discounts? What

discounts are granted on the basis of quantity purchases? What

are the terms of payment? What is the margin of profit? If

freight charges are not borne by seller, what are they? What is

the installation cost? What interest on deferred payments? What

security does the seller demand?

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Confidence

By M. B. LAMBERT

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A PROMINENT man in our organization recently called attention to a common error which a great many of us commit in paying compliments to each other.

For example, a salesman is engaged in conversation with one or two customers. A brother salesman comes along and is introduced to the gentlemen, or perhaps he knows them. Immediately after the usual salutations one of the salesmen, wishing to compliment the other, says to the customers "Keep your eye on this fellow, he is one of the smoothest in the game," or some such remark. If the men are well acquainted, no harm results, but we know of one or two instances where this well-meant remark did much harm in weakening the confidence of the customer in the statements or arguments offered by the salesman simply because he was not sure whether the impression gathered from the salesman's presentation were real facts or whether the result of his smoothness.

Anything that tends to weaken the confidence in the individual salesman, or the company, is wrong. The confidence which the purchasing public has in a commercial manufacturing company is a great asset. This confidence must include both the individual salesman and the company as a whole. There are quite a number of salesmen who seem to think it quite proper to indulge in violent criticism of their factory if shipments or other things cause annoyance to their customers. This results in such impressions as "The salesman is O. K. but his factory doesn't back him up."

There are other cases where the impressions are reversed. I have heard remarks indicating that the company was O. K. but that no confidence was had in the man who calls. Either, or both, of these cases are wrong and one or the other are occasionally the reasons for giving business to a competing salesman.

Lack of confidence among ourselves is, without doubt, the cause of one of the biggest items belonging to the category of "unnecessary expense." Hundreds of long letters, telegrams and telephone calls are caused by lack of confidence between district offices and the factory

as well as between departments. To make this clear, I have occasionally asked why such a statement was made in this or that letter or telegram, and the reply was, "You have to put it up that way or the factory will come back at you."

The tendency to cover up every angle of a situation by going on record in writing is costing considerable money and valuable time, and is the result of lack of confidence.

In the Railway Department at East Pittsburgh, we have labeled such letters "alibi letters" and are eliminating them as rapidly as possible.

The district offices must have confidence in the factory and vice versa, and everybody ought to contribute his mite toward establishing confidence in each other, especially with the company, its representatives and customers.

[Mr. Lambert is a member of the same organization as Mr. Whipple, author of the preceding article.—[Editor.]

To cultivate the importance of knowing when a still tongue makes a wise head, many a word spoken thoughtlessly has offended or lost a customer, or has caused disorder among your fellow employees.

To learn and to do your work thoroughly will go a long way toward helping your fellows, and preventing mistakes.

To assist the new employee who does not know the ropes, do not criticise him when you could have helped him in a practical way.

GEORGE E. GIRLING.

A few folk enjoy the fruit and the others slip down on the peelings.

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Service

By A. F. SHELDON

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THE Individual Ego, the human soul, must have an organism through which to express itself, at least during its physical existence. That organism is the physical body.

The body is lifeless, inert, dead, as soon as the blood stops circulating.

The blood stops circulating as soon as the heart stops beating. As long as the heart continues to beat the blood continues to circulate and the body is "alive."

Well, I hear you say I know that and what's all that to do with SERVICE. Just this—The specific business, no matter what the line may be, must have an organism through which to express itself.

That organism is the business building organization, the composite salesman, the legal entity which is doing the business.

It is that abstract composite personality made up of a blending of the personalities of every body connected with the organization.

Its lasting power swings upon one hinge, the art of securing permanent and profitable patrons.

This we may liken to the physical body of the individual.

Just as the human ego expresses itself through the physical body, so the composite business organization expresses itself through its business building power.

The life blood of that power to make permanent and profitable patrons is Salesmanship.

Salesmanship is persuasion. It is the art of persuading people to purchase product at a profit.

Business Building salesmanship is the art of persuading people to PERMANENTLY purchase product at a profit.

The composite salesman exercises this power in exactly the same manner as does the individual.

(A) In words, oral or written.

(B) In deeds.

Of the two, deeds are far more potent than words as an element in permanency of persuasion.

The business building power of the business organization diminishes in direct proportion to the diminution of its persuading power as expressed through efficient deeds and words.

But the life blood must have a heart to pump it. Without the heart the life blood is useless.

It soon ceases to exist.

And the heart that pumps the life blood of permanency of persuasion is SERVICE.

Just as the body is dead as soon as the pulse stops beating, which must happen as soon as the heart stops pumping, so the business organization is dead, as soon as its power to persuade its patrons to purchase its product at a profit ceases, which must happen as soon as its service to its patrons ceases.

The spirit, the soul that keeps the heart alive and causes it to beat is the spirit of DESIRE to really render Service.

And what must one DO to render Service?

He must give just three things:

First. Quality.

Second. Quantity.

Third. Efficient Mode of Conduct.

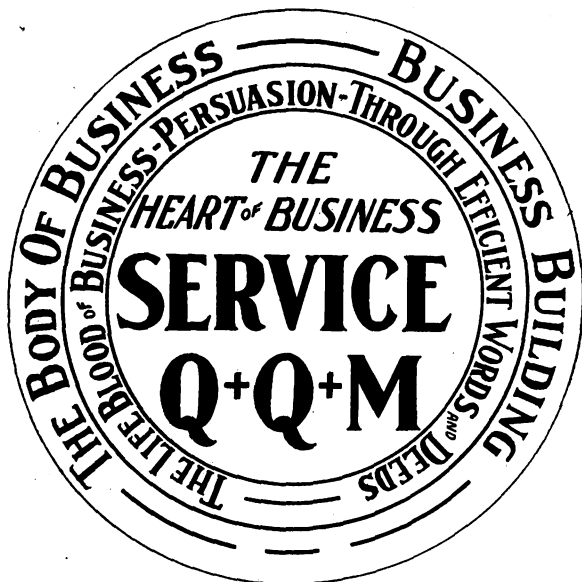
Yes, John, $Q + Q + M = S$.

Did I hear you say anything to the effect that you recall my having said something about that before? Yes, you have, unless you are one of our many new subscribers, who have

their first number of the B. P. this month.

Even if you are one of the old timers you will enjoy the old wine in a different bottle.

The following diagram illustrates this abstract idea in a concrete way and with exactness.



The outer circle represents the body of business—Business Building.

The next circle represents the life blood—Persuasion, through efficient words and deeds.

The central circle, the heart of things, represents Service. You desire the body of your business to be strong and vital. You earnestly desire a good circulation.

To insure both these conditions it is a rather comforting thought to know that all that you or anyone else must needs do is to look well to the heart of things.

And so then, John, keep your eye on your Q + Q + M.

When Is Your Failure a Success?

WHEN you have tested your memory to the limit by remembering—remembering for the sake of others' necessities, that which they themselves could not supply; and when these needs, though supplied by you, have been trampled under foot by them.

When you have been called a fool for your diligence and disinterestedness, in well-doing.

When you have been trampled down for lifting others up.

When your efforts have resulted in benefit and protection to others in their weakness, until they have become strong, without adequate recognition on their part.

When, though doing work more efficiently than others, you are dismissed because you refuse to ignore proper commercial ethics, and do things in narrow and wrong ways.

When you would rather starve, and live right, than live in luxury and wrong.

When you would rather submit to oppression than to be guilty of oppressing others.

MABEL H. WOODWARD.

“If I Were Boss”

By CLAIRES M. CARBERRY

“He who would lead, must first himself be lead,
He who would rule, must first have bowed his head,
So say the man who leave the world their names.”

IT WAS in a busy shoe shop, during a temporary lull in the day's business. Two or three salesmen stood talking together, and the conversation naturally veered round to the customers who had just left, and the methods used in selling them. One remarked,

“Say, if I was running this shop, do you know how I'd do it, well—” I won't bore you with his ideas of improvements, but this preamble to store conversations may be heard in any business house any day in the year.

The salesman, clerk, or other employe, feels dissatisfied with the ways of doing daily duties, or perhaps grows too indolent to approve of the methods in vogue. What does he do? Instead of thinking up some good way of bettering the service, which would make both the store and himself more valuable to the employer, he stands around during lulls in business (when he should be working in stock or removing the debris of the last unsuccessful sale) and tells his fellows how well he would run the business if he was the head of the firm.

There is only one way out for a young man of this calibre. I was going to say the door, but to be charitable will say that he should study up on his line, and hammer his way to the front, until he gets a chance to be a “boss,” and then put his ideas into practice.

A salesman in a large wholesale house said one day to a stenographer,

“Do you know that we are to have a vacation next week?”

The girl looked puzzled. It was the busiest part of the season.

“Where?” she said. “In our minds?”

“No, the ‘boss’ is going to New York to attend a convention.”

He was a very good fellow, and a fair salesman. He didn't mean anything but a little joking remark, yet he was a young man who often told how well he could run the business if he had the chance. He wouldn't see a chance if it walked around in front of him, because

is too busy thinking about leisure hours, and lacks the "get up and at" to make a chance for himself.

I once heard a story of a chap who simply couldn't let it rain or snow or freeze without criticizing the weather and telling everybody what the kind of weather that was really needed. He ran the Federal and state governments, the local church, the war settlement with Spain, and was just undertaking a readjustment of the solar system, when the sheriff called to see if he couldn't pay a little on his overdue bills,

Every "knock may be a boost," as someone has said, but it boosts the other fellow. It does not boost **YOU**. The knocking business is not a paying one except for persons of pugilistic tendencies, and then it only pays inside the ring—hardly ever outside.

Let us remember the boss pays us for our time and ability to help him run **HIS** business in the way **HE** wants it run. Don't spend his time and money standing around knocking him. More money will jingle in our own pocket if we do what we are paid for promptly and as well as we know how. Service of this kind won't leave us with much time to stand around. We will be too busy **thinking** during business hours.

I would say to every worker: Don't run away with the idea that your employers are, trying to get more work than they pay for. Any work that is of any value is necessarily hard. Extraordinary efforts reap extraordinary results. Men don't pay large salaries for clerks and salesmen to watch the clock. The clock has been guaranteed to stay on the wall without watching. Also the noon whistle will blow sufficiently loud for all to hear it without the straining of ear-drums.

You will receive only what you are worth, and if you think you are worth more, it's up to you to keep busy serving and thus convince someone that you really are. That's the way to advance, step by step. You remember the little poem we all learned in school. "The Chambered Nautilus." The little nautilus grows larger and larger, until it outgrows its shell, moves into a new shell, keeps on growing and moving into new shells until, when it finally dies, it leaves a large beautiful shell beside the sea.

Do you ever look far enough ahead to wonder how large or how beautiful a shell you are going to leave some time? I don't mean your physical shell (that will be large enough if you listen assiduously for the dinner gong) but the shell which represents your character, your

achievements, whether the world will be better or worse for your having lived in it.

If your character or your mind needs another shell, get busy and make a new one, and then quickly outgrow it and make another. Don't waste precious time talking about the man above you.

RUN HIS BUSINESS HIS WAY (HELPFULLY ADVISING WHEN YOU MAY) AND FOR THE PRESENT JUST BE THE REAL BOSS—OF YOURSELF.

A Portion of a Thoughtful Address

By HARRY A. GRAMMES

I WILL now deal with the question of worldly success—the kind that men are recklessly sturrgling for the world over. If the average man in business were to analyze his ambitions and define his goal 20 years ahead, it would be the presidency of a railroad, or a great corporation; the head of a big firm; the superintendent of a big manufacturing concern, etc., etc. And right here comes the surprising and encouraging truth, that these great prizes of commercial life are not hard for the well equipped man to attain. The competition for them is not severe. Indeed strange as it may seem, the big place is usually hunting for the man. There is room at the top. The bottom is crowded with those who are struggling for the small prizes. The top has ample elbow room for the few who are up there. To explain a little: Every firm that employs men knows how hard it is to find just the right material for responsible positions. It is easy to fill the routine places, but commence to look for a man above the ordinary and the trouble begins. For example: the manager of a great manufacturing concern dies or retires. The salary is perhaps \$5,000 a year or more. The firm begins the search for a successor and if two or three broad, able, forceful men are found from whom to make a selection and who have not already better positions, the firm will be very fortunate. But suppose the vacancy is that of a clerk at \$50.00 a month, one hundred

men—yes, a thousand, if it is in a great city—can be had in a day's time, and the \$5,000.00 man is always less expensive to his employers than the \$50.00 a month man.

I was told the other day of a vice-president of a great corporation in New York who had by a timely and sagacious struggle, made for his company \$600,000.00 in a single year. It was enough to pay his salary of \$80,000.00 a year for 20 years in advance. Don't dodge the difficult task; those are the ones that give you a chance to prove that you are worth a better job.

The president of the Pennsylvania Railroad died some years since, leaving a \$50,000 position to be filled. There was no scramble for the office. One man was available who had mounted every successful round of the ladder and practically he had no competitor.

I know a man who started as a poor, German boy in the night schools of a western city, working step by step through the mechanical departments of a large manufacturing business, proving himself master in each place until the management of a great enterprise came to him unsought and offered him \$10,000 a year; and the crowd still looks on and wonders how some men can be so lucky.

Is success attainable by a man of ordinary natural abilities? Without a question, yes. First the character, then the preparation, then the opportunity. Here are a few of the essential qualities which will win against all the powers of so-called ill-luck and misfortune: First, promptness always; second, courage—never be discouraged; third, make no reckoning upon chance; Fourth, power and capacity for work, executive ability to bring things to pass, the art of making each struggle count; fifth, aiming for the top, never gambling, never touching liquor, never endorsing beyond one's surplus cash, making the firm's interests always yours, concentrate; and lastly, do not be impatient; for, as Emerson says, "No one can cheat you out of ultimate success but yourself."

[The address of which the foregoing is a portion was given on the occasion of the opening and dedication of a Technical Library for the use of the employees of L. F. Grammes and Sons, Allentown, Pennsylvania.—Editor.]

Helpful Hints

IN ORDER that we may all come to a better understanding of the material published in the February issue of *The Business Philosopher*, let us study for a few moments the replies to the test questions for self quiz, appearing on page 115 of this issue.

There is no thought on the part of the editorial department of being pedagogic, or assuming any superior ability. It is a fact, however, that it was under the necessity of **STUDYING** the different articles closely and carefully before publishing any, that first, none but articles pointing toward the **Principle of Service** should be passed to the printer, and second, that the **Heart Thought** should be reached in each article. Just so far, perhaps, we may assume to lead you out to a fuller understanding of the same.

The Fundamental Object of *The Business Philosopher*, is to teach both by suggestion, and direct demonstration, that the **ONE Principle** which all must recognize as the basis for permanency of profitable relations between man and man, is **SERVICE**—Efficiently doing deeds and speaking words—neither neglecting nor wasting the performance of life's duties.

The Business Philosopher does not intend its service to you to end with clarifying facts, merely, showing the "What" of things. It proposes to go on, further even than the "Why," and show you **HOW** to turn **SEEMING** disadvantages into advantages.

The cardinal principle of **MERIT** alone shall be its measure of legitimacy in the sale of goods. **MERIT, ONLY.** Too often have men satisfied themselves with the **GETTING** business, merely—however gotten. This will be persistently insisted upon as wrong and hence injurious.

It is not meant to deal with men from the class viewpoint either; that is, as employees only. The employer has his responsibilities no less urgent than has the employee. The employer, as such, may not rest content with supplying employment at the prevailing rate of wages; he must come to see that he is far more extensively responsible, even to the level of an **EDUCATOR**—teaching others how to accomplish life's duties worthily.

The law of success taught by men who achieve great things with employees, is four fold. These three: Know Thyself; Know Thy Fellow-man; Know Thy Business; precede fruition in all cases. Brennan teaches the third in his class room and the result is, his men can teach other as to the **MERITS** of the goods they sell. Too many failures are due to lack of training on this point.

And in all our relations, whether Social or Commercial, let us not only remember the rules of the game; but let us act according to them—"play the game like gentlemen"—as it were. Let us make it a rule of our lives to preach, if so prompted; and to teach, if capable;

ut whatever else we do, let us resolve to **PRACTICE** that which we could preach and teach.

There is a Central Sun of Service, Mr. Sheldon tells us; and he says that the substance of that Central Sun, is **LOVE**. Love, in the sense of Kindness, and Consideration for the true and legitimate interests of others—literally “**DOING** unto others” as we would have them do unto us. There is no escaping it, we **WILL** “receive our reward.” It is in the hands of Infinity just **HOW** and in what fashion that reward will reach us; but that it will come is an unfailing **CERTAINTY** because it is the outworking of a **NATURAL LAW**. Then let us write **SERVICE**, as the outcome of Proper Sentiments, high on our scutcheon.

There are three basic and fundamental divisions necessary to consider by the ordinary man—and we are most all “ordinary”—in order to attain success. By far too many men and women have their aim focussed upon the fields of opportunity alone. “Oh! for an opportunity.” This is the (almost) universal cry. This is wrong. Here are the divisions in order of importance. 1st, **CHARACTER**; 2nd, **REPARATION**; 3rd, **OPPORTUNITY**.

Service is the center and heart of our relationships of every kind with our fellow men and women—commercial, social, and religious. It is the source of the Life Blood which produces Power of Persuasion. Developing through efficient deeds and words, into permanency, i. e., **ESTABLISHED** relations with others, agreeable to all. That's how these three, the Heart, Blood, and Body of business link-up.

Emerson said: “What thing soever thou desirest, take it and pay the price.” This means for us to realize the ground plan of creation, i. e., that one's deserts cannot be lost, stolen nor shunted. That we get our dues. That whatsoever appears to come freely and without effort is illusory. That, indeed, all things are ours if we will but “take them and pay the price.” It is for us then, to bravely, though without braggadocio lay claim to the good in life, knowing that such effort will keep us so fully occupied that the unfruitful and insignificant will have no interest for us. It's a strong doctrine, but a true one.

We may count our failures as successes when we have failed to descend to the level of unworthy deeds and words in dealing with others, however great the temptation.

When we feel crossgrained, sore and stale and lack in optimism and enthusiasm, let us brush up on the following rules:

1st.—There is no difficulty so great but we can find a way over it, around it, through it, or under it.

2nd.—Every seeming disadvantage may be turned into a real advantage.

3rd.—No soup is so hot it cannot be eaten.

4th.—Learn to suffer without lamenting.

This last is the sum of all excellence, it seems to me.

WM. T. GOFFE.

Announcement

By A. F. SHELDON

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MAN MADE LAW IS A RULE OF ACTION OR CONDUCT PRESCRIBED BY THE HIGHEST AUTHORITY OF THE STATE.

Sir William Blackstone, who formulated the science of the common law, told us this a long time ago, and no one has improved upon the definition. Note well these facts: First. Any law is a rule of action or conduct. Second. It is prescribed by somebody. Third. That somebody is the highest authority of the State.

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A NATURAL LAW OF SUCCESS IS A RULE OF ACTION OR CONDUCT PRESCRIBED BY THE HIGHEST AUTHORITY IN THE UNIVERSE.

I told you that some time ago.

I wish you would pay as much attention to it as the lawyers do to Blackstone's definition of a man made law.

It would help you to find the way over, around, through or under your difficulties.

Note well these three facts: First: A natural law of success is a rule of action or conduct.

Second. It is prescribed by somebody.

Third. That somebody is the highest authority in the universe.

Said highest authority is not even the Kaiser.

It is Nature herself.

Personally I am old-fashioned and like to call it God.

Man cannot make natural laws of successful human conduct, or, in other words, laws of success.

All any man or body of men can do is to discern, state and organize them.

But even that is a great service.

All truly successful men and women have obeyed basic, universal laws consciously or unconsciously.

Millions have disobeyed them unconsciously, many even unconsciously through weakness of the will.

The discernment and statement of them enables man to walk safely in the light of understanding rather than to grope blindly in the darkness of misunderstanding.

Some one once defined Science as "an organized record of the thoughts of God."

Newton did not make the law of gravity.

He simply read one of God's thoughts, concerning matter, and wrote it down.

The truth he recorded had always existed.

The true scientist takes no credit for the nosegay of truths which perchance he may gather.

All he deserves any credit for is the arrangement of the lowers.

There is one form of truth higher than a law, that is a PRINCIPLE.

A PRINCIPLE is the reason why back of the law, the reason why the law exists.

Man cannot make PRINCIPLES any more than he can make natural laws, but he can discern them.

There are many laws of successful human conduct, but there is only one PRINCIPLE.

This one PRINCIPLE is the reason for the existence of all the laws.

The one PRINCIPLE upon which all permanent and profitable human relationships exist is the concept SERVICE.

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If you would win success you must be loyal.

"Thou shalt not be disloyal" is a natural law of successful human conduct. Why?

Just because you cannot build the fire of Service if you are disloyal.

That is an impossibility; there is no use trying it.

If you would be successful you must remember.

"Thou shalt not forget" is a natural law of successful human conduct.

Why must one not forget?

For the same reason that he must be loyal.

He cannot build the fire of Service if he is forgetful.

State any law of success, and you will find back of it the one and the same PRINCIPLE—the same reason why—Service.

And SERVICE is analyzable.

Science has discerned its constituent elements.

These elements are, as I hope you are well aware, Quality plus Quantity plus Mode of Conduct.

Make your $Q+Q+M$ efficient in every way and excellence of Service is a natural consequence.

WELL NOW, ABOUT THAT ANNOUNCEMENT.

Beginning with this number the reader will note that THE BUSINESS PHILOSOPHER is published by THE AREA INSTITUTE OF BUSINESS TECHNOLOGY. The institute as a whole is dedicated to the PRINCIPLE of Service.

The one function of the magazine is to plant the seed of the PRINCIPLE of Service in the soil of the consciousness of its readers.

Its every article will be centered upon and linked up to the one PRINCIPLE upon which all permanent and profitable relationships between man and man must necessarily rest.

So, then, please look upon us as your servant, to dig deeper and still deeper into the mine of truth pertaining to the one all-important PRINCIPLE of life.

We purpose going about this in such a way as to render each and every reader a real and lasting benefit.

If each reader will read and study each copy as it is received each month as earnestly as we hope he will we believe that we can make our research work pertaining to that PRINCIPLE of Service worth infinitely more than we shall charge each reader for the service, which will be only one cent a day.

A Majority

"If ain't no use," said Bill one day,
"Things that are'll have to stay.
When speakin' of luck, I'm always late,"
An' he spat on the floor and cussed his fate.

"Folk's say that Trouble's my middle name:
Wherever I go it's always the same.
I've lost my grip an' am slipping fast:
This year's bad just like the last.

"Something's wrong with the world I say,
When poor people suffer and rich men play.
What's the use when the die's been cast,
I'm tied by heredity hard and fast.

(Concluded on next page.)

"The folks that win were born that way,
Why, say, I couldn't sell a load of hay.
When it comes to business I'm not there,
But of all hard luck I get my share."

Just then came along a little lass
Who happened, that way, from school to pass.
"Why, Bill," she said, "Why look so sad?
God is good and the world ain't bad."

"My mama sez it'll all come right,
If we just believe with all our might.
It ain't no use to worry and fret
For what we think that's what we get."

"An Pa, he sez, that Fear's a pest
That keeps us from doing our very best.
You don't have to die to get to Heaven,
I'm there now and I'm only seven."

Old Bill's coat sleeve brushed off a tear
And then and there he lost his fear.
He sez, "I've always been in the minority,
But God and Me's a majority."

S. DeWITT CLOUGH.

False Beliefs

[N OLDEN times, yes, in times not yet so old, there was a belief almost if not quite universally current, that to succeed in any phase of commerce one must be sharp, shrewd, and tricky; that the application of Ethics to business is pure idealism.

That false belief did not change the facts.

When Business Science, through that phase of it which has to do with the psychology of commerce, made plain three facts (not theories) a change in the world belief in this direction began rapidly to take place.

The three facts are these:

First. That **CONFIDENCE** is the foundation of permanency and profitability of relationships.

Second. That **SATISFACTION** is the bedrock upon which the foundation rests.

Third. That **SERVICE** is the one cause of the two effects, **SATISFACTION** and **CONFIDENCE**.

A subject often selected in the old-fashioned district school debate was this: "Can a Man Be Honest and Succeed in Business?"

This subject, if discussed at all today without being considered ridiculous, would pretty nearly have to read "Could a Man Be Dishonest and Succeed in Business?"

Even a Demosthenes or a Burke or a Webster would be doomed to defeat in the debate should he attempt to defend the position that the dishonest man could succeed in business.

Universal beliefs, even though crystallized in standardized customs, cannot change nature's laws, and any custom not in harmony with Natural Law is bound to be dissolved in time.

There is a custom which has almost ripened into a universal unwritten law of the magazine publishing world, that the publication itself, that is to say, the reading matter, is to be furnished to the patron below cost of publication.

The loss must be made up and the profits realized on the sale of advertising.

Every subscription "per se" is a liability instead of an asset. At least two fundamental evils grow out of this condition.

First. From an editorial point of view the publisher is often led into

the temptation of being most careful of what he says or what articles are permitted in the columns of his publication, lest he offend some advertiser.

Second. The temptation is strong to accept advertisements which would not be accepted if every subscription were an asset instead of a liability.

This is not saying that all publishers yield to the temptations into which the difficulties which we are discussing lead them, but every publisher certainly needs to repeat daily the Lord's Prayer, with especial emphasis on the plea "Lead us not into temptation."

Personally, I believe that very many of the magazines that are being sold for \$1.00 and \$2.00 are worth very much more than that in real value to any reader who really reads and applies the knowledge which they gather for the reader.

Furthermore, I believe that any publication which cannot be made worth to the reader the cost of publication plus a reasonable pay to the publisher for the service which he renders, has no right to exist. Everybody in the world is familiar with the basic fact in Nature that fire is cause and heat is effect. He knows that a little fire always makes a little heat; more fire, more heat.

Every reader of THE BUSINESS PHILOSOPHER who has read it for any length of time is just as familiar with the fact that in the realm of human effort SERVICE RENDERED is cause and reward obtained is EFFECT. A little SERVICE creates the effect of little reward; more SERVICE more reward.

A publisher with a true spirit of SERVICE to his readers should have no difficulty in building a sufficient fire of SERVICE through the reading matter of his publication to enable him to legitimately receive enough of the heat of reward to pay the cost of gathering and publishing the contents of the magazine, and every reader should be willing to pay for that SERVICE, that cost, plus a reasonable profit.

We must remember that the pay the publisher or anyone else gets is simply the reward for SERVICE rendered.

For a long time past I have felt that the SERVICE which we render to the readers of THE BUSINESS PHILOSOPHER is worth at least a cent a day to each reader.

After very careful consideration, I have decided to charge for our services that which we believe they are honestly worth.

No, not ALL that we KNOW they are being made worth already to thousands of our readers. A very great many of our readers whom we meet have told us that oftentimes they have made one issue of THE BUSINESS PHILOSOPHER worth much more to them than the cost of several years' subscription.

But we have decided to charge enough for each subscription so that every subscription will be an asset instead of a liability.

It goes without saying that present subscribers will continue to receive the magazine at the old price until such time as their subscriptions expire.

But beginning with the February number, 1916, the price will be one cent a day, or 365 cents per year. Our earnest endeavor will be to dig deeply into the only mine of truth worth while, namely, SERVICE, the one PRINCIPLE upon which all of Nature's laws of successful human conduct finally rest. We hope to retain every one of our present readers, and to make our service so valuable during the remaining time of the subscription of each that each will be happy to re-engage the services of THE BUSINESS PHILOSOPHER as his educational servant on the SERVICE idea, even though he must needs raise the salary of that servant to the extent of \$1.65 for a whole year.

A. F. SHELDON.

"Efery time you stop vork und stare at Success,
it gets up and leaves der room."—Uinkelspiel.

As radium flings off itself millions of particles every second, never losing thereby; so may we fling helpfulness, good-cheer and encouragement to no diminution of our supply.—O. S. M.

To carry care to bed is to sleep with a pack on your back.—Hali Burton.

About Difficulties

THESE are times which tend to put men in the melting pot and test the metal of which they are made.

Difficulties are Nature's punching bags for the exercise of one's efficiency muscles.

Nature's punching bag factory seems to be running full blast these days. It is one factory which evidently hasn't laid off any hands.

Sometimes it seems to me that that particular factory must be working three shifts a day. The fires under the crucibles of experience are burning brightly.

If you have no difficulties with which to develop your intellectual, emotive, physical and volitional muscles you are an exception to the rule.

Everywhere I go I meet men and women, many of whom have a good-sized gymnasium at their command.

Some don't seem to like it, and are permitting the rust of worry to wear out their machinery.

Some are indulging in self-pity, thus inviting psychological consumption. Others are using the punching bags of difficulties during these trying times to develop more man power.

The latter will come out of this particular cycle of universal commercial depression with efficiency muscles hardened and possessed of real strength with which to render true service, from which to reap rich reward when we enter upon the coming cycle of universal commercial prosperity.

Just when it is coming I don't know.

I simply know it is coming.

Personally, I wish it would hurry up a little.

There is such a thing as getting too much of a good thing, even exercise. It is possible to overdo the punching bag act.

If, perchance, you have punched the bag of your difficulties until you feel you are going stale; if your store of optimism seems to be souring and fermenting into pessimism, try this as a mental arnica. It will help you take the soreness out. It is perfectly harmless, and you may take it internally with perfect safety. This is the dose:

First. "There is no difficulty so great but you can find a way over it, around it, through it, or under it."

Second. "Every seeming disadvantage may be turned into a real advantage.

Third. "No soup is so hot it cannot be eaten."

Fourth. "Learn to suffer without lamenting."

Shake these four mental ingredients well.

Take a good big dose:

First. When you wake up.

Second. At noon.

Third. Just before retiring.

Fourth. Every little while between times.

You will soon feel better.

Your marked improvement will begin when you have discovered the way to get over or around or through or under your most trying difficulties."

A. F. SHELDON.

It's not what you put on that makes you refined,
it's things you can't take off.—Neil Munroe.

Prayer is not overcoming God's reluctance; it is
laying hold of his highest willingness.—Trench.

Press On—Retrieve—Achieve

By JESSIE L. BRONSON

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"I am the master of my fate,  
I am the captain of my soul."

**E**ASY to believe when times are good and you are riding on the crest of the wave, but when failure stares you in the face and you are down in the slough of despond—how about it then?

Some men seem always to ride upon the crest of the wave. Others, struggle as they may, stay below, to be beaten and buffeted by the waves.

Why this difference? Natural ability? Yes, in part. But choice, both voluntary and involuntary (especially the latter) is responsible in a large measure for human success and failure.

Life, from the cradle to the grave, is one long moving-picture show, in which each film represents a definite act of choice. Moment by moment each individual is making choice of his future. Tomorrow is the plant that grows from the seed of today. Life is a continuous sowing and reaping.

"Fate" is not an arbitrary dictum of Divinity—it is an album each page of which is inscribed by our own hand. You have made your fate, you have chosen your circumstances.

And if life, fate, circumstances, environment, seem to have chosen for you, still perhaps you did the choosing—away back in the dim ages—down in the deep womb of the eternities. And if life, fate, has broken you on the wheel, then spurned you crushed and bleeding, just learn your lesson.

If you are down, get up! Defeat often holds a grander lesson than victory. The weak man whines over defeat, and feels abused. The strong man seeks to learn its meaning, then profits by it.

Everything in this world has its price. If you want pleasure, you must pay for it; success, you must earn it; wisdom, you must seek it with humble and receptive mind.

Emerson has condensed a whole chapter of philosophy into less than a dozen words: "What thing soever thou desirest, take it and pay the price." If you are not willing to pay the price, leave the goods

alone. Don't haggle with fate over a few pennies of enjoyment. Life never overvalues her wares.

And if you've made a bad bargain, don't waste energy in remorse. You'll know better next time. That's what mistakes are for—to teach you how not to make mistakes. Success is sometimes the fruit of failure. The man who has failed ninety-nine times is preparing to succeed the hundredth.

Sometimes the hour of despair is the birth hour of the greater self. "Man's extremity is God's opportunity." When the little man is ready to abdicate, the Greater Man takes the throne.

There is Godhead latent in you. There are heights and depths and lengths and breadths to your being that you've never guessed. You have possibilities and powers of which you've never dreamed. Wake them up!

What if you have "failed?" Don't despair! Never say die! Be a man! Be game! The last word hasn't been said. The end is not yet. Life is not adamant. It is fluid—plastic. Get busy and remold it. Marred, so He (the Divinity in you) made it again. Press on, retrieve, achieve!

"No star is ever lost we once have seen,  
We always may be what we might have been."

Death hath nothing terrible in it but what life  
hath made so.

There are in the average church three classes of  
people, the Reliables, the Unreliables, and the Li-  
ables.

To waste vitality is the worst kind of extrav-  
agance.

# This is Not a Complaint

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**N**EITHER is it a lamentation.

It is, however, an expression of regret.

In another article in this issue I have had something to say about difficulties.

One of the punching bags in my particular gymnasium is this foreign war. The day The Area Institute of Business Technology was born as a corporate entity, it came into the possession of a going business nicely established. I refer to the Foreign Department, devoted to adult education. Ten offices were and are still established throughout the British Empire, including Great Britain, Canada, South Africa and Australia. As many of our readers know, I have personally spent three years abroad in organization work.

The foreign business was my personal property, independent of any corporate relationship.

When the Area Institute of Business Technology was incorporated the foreign business was made a department of the Institute work.

We are very proud of the fact that in spite of this unfortunate calamity of the warring of the nations, our representatives through the Empire have been loyal to the cause, and but relatively few have been called to the front.

The balance are naturally finding it difficult, much more difficult than heretofore, to interest the citizens of the British Empire in courses of study.

While the war has not ruined the Foreign Department of the Institute, it has seriously interfered with business. This interference by no means necessitates the abandonment of the building of the School for Boys.

It will, however, in all probability necessitate the postponement of it for a short time.

The publication of THE BUSINESS PHILOSOPHER has been added to the work of the Institute, and to this we shall be able to devote more attention during the next few months than we could have done had we been able to proceed with our plans for the starting of the Institute the coming fall.

Our plans have been carefully made and could have been executed without difficulty for the opening of the first term for personal instruction, both for the Normal and the Youth's Department, during 1915.

It is possible that we may still be able to conduct one or more terms of the Normal. If so, we shall announce it definitely later. Let this serve as notice, however, to the many who have inquired concerning the personal instruction department of the Institute.

We shall for the next few months devote our time primarily to the going departments of the Institute, i. e., the rebuilding and strengthening as far as possible of our foreign offices in spite of the exigencies of the war, and to the building up of an extensive clientage for THE BUSINESS PHILOSOPHER throughout the United States as well as abroad. We shall more than appreciate the assistance of all loyal and enthusiastic friends of THE BUSINESS PHILOSOPHER in the matter of the extension of the message which we know it has for the world.

This, as you know, is the message of SERVICE, the fundamental principle, the furtherance of which is the direct object of the Institute as a whole.

A. F. SHELDON.

# A Page for Self Quiz

A Special Self Test Service for Business Philosopher Readers

=====

**T**HE service to which The Business Philosopher is devoted involves genuine aid to its readers in fixing consciously in mind, the heart-thought and meaning of each article published in each issue. Following are questions on points given, evolved from the articles in this issue for the guidance of the student reader in the Self Examination:

- (1)—What is the fundamental object sought by the Philosopher?
- (2)—What law does it teach as being primary to achievement under all conditions?
- (3)—What is the object of the institution which you represent?
- (4)—What is the greatest function of the successful employer?
- (5)—What lesson do you learn from a study of Brennan and his business?
- (6)—How many of the questions in the article by Mr. Whipple have asked and answered concerning your Services or the goods sold by your house,
- (7)—What are the chief points regarding your business that are of interest to prospective patrons?
- (8)—What is the substance of the Central Sun of Service?
- (9)—What steps are necessary to the attainment of success by the ordinary man as set forth in address by Mr. Grammes?
- (10)—How are the heart, blood and body of business linked up?
- (11)—When may you count your failure (?) a success?
- (12)—When are you in with the majority?
- (13)—What was Emerson's advice as to achievement for you and for me?
- (14)—What would be the proper ingredients for the mixing of a mental arnica for soreness, staleness, and for dwindling optimism?

The answers to all these questions, and more, may be found in the articles making up this issue of The Business Philosopher. Any subscriber desiring correspondence with the Editorial Division, touching any point, may receive such service upon application, enclosing stamp for return.

## Aw' Right

Howdy, William!

Hello, Mac.

You're lookin' fine!

Think so?

You've gained ten pounds!

I lost twenty in the summer.

How's folks?

Punk.

Don't say—nothing serious?

No, guess not.

How's business?

Fierce.

S'matter?

War.

What war?

What war!

Sure, what war?

You meanta say you—

Oh, you mean Belgium and Germany?

And England, France, Russia, Austria—

That's right, William. I remember—that's right. I been workin' so dinged hard and been so hoppin' busy, I forgot all about it! Let's have something.

—“Whooperup” Magazine.

# 1915 Summer School

85 Concord Ave.,  
TORONTO, CANADA,  
December 1, 1914.

Mr. A. F. Sheldon,  
Area, Illinois.

Dear Mr. Sheldon:

The two weeks I spent at Area last summer, I consider the **FINEST HOLIDAY** I ever had—a real genuine period of re-creation. The Sheldon Summer School develops the “all round man.”

I am looking forward to going back next summer.

Yours truly,

ALEX SMITH.

That's the way they all feel about it—those who were here in July and August this year.

## The Sheldon Summer School

at AREA, is the limit for pure  
renewal of mind and body powers

Suppose you test it out next year. There will be two sessions, one in July and the other in August. We'll be here after you have come and gone, and we will want your good word just as we have Smith's, and numerous others. So you may depend upon it that our plans will all be outlined and executed with an eye on July and August, 1916; and that means that we will “**MAKE GOOD**” in 1915, as we did in 1914—only we hope even more so.

Our dormitories and tents and “eats,” in 1915, will excel our service of 1914, and the mental feasts will undoubtedly equal those of 1914, which were indeed of a character difficult to beat.

THE LAKE AND WOODS INVITE YOU AS OF YORE  
Register Early for One of the 1915 Sessions

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Of a Round Trip Railway and Pullman Car Ticket to the Panama-International Exposition at San Francisco, including a visit to San Diego.

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From PHILADELPHIA, 174 (via Chicago), 171 (via Washington).

From BALTIMORE, 171 subscriptions, via Northern or Southern Route.

From WASHINGTON, 171 subscriptions, via Northern or Southern Route.

From ATLANTA, 160 subscriptions.

From BIRMINGHAM, 140 subscriptions.

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From COLUMBUS, 187 subscriptions.  
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 From ST. LOUIS, 110 subscriptions.  
 From CHICAGO, 116 subscriptions.  
 From BUFFALO, 152 subscriptions.  
 From CLEVELAND, 182 subscriptions.  
 From OMAHA or KANSAS CITY, 96 subscriptions.  
 From MINNEAPOLIS or ST. PAUL, 119 subscriptions.  
 From Canadian points quotas on application.

When earned, warrants for transportation may be used on any date up to and including December 31, 1915. You may go it alone, in private parties, or in Pullman car loads, as pleases you. In all cases notification must be given us **three weeks in advance**. If for good reason, you should fail of reaching the necessary quota, such as sickness of self or family, or accident, fair compensation will be paid to you by The Sheldon University Press, for business secured and reported. **But You Must Not Fail. The Trip is Too Valuable to Miss.**

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 Don't lose time "thinking it over."

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**The Area Institute of Business Technology**  
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Say "I Saw It in the Business Philosopher"

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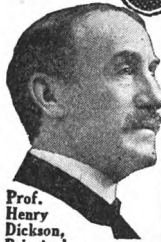
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ASK

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2

I, THY JOB, am a  
jealous job. Thou  
shalt have no other  
jobs before me.

—SHELDON.

2

MAR 11 1915 H F

# The BUSINESS PHILOSOPHER

The Magazine of  
PRACTICAL BUSINESS BUILDING

*Arthur Frederick Sheldon*  
Editor

March, 1915      \$3.65 a Year      35 Cents a Copy

**Man Power**  
**Money Power**  
**Machine Power**

*Which of these is greatest?*

PUBLISHED MONTHLY BY

**The Area Institute of Business Technology**  
AREA, ILLINOIS

Entered as Second-Class Matter, Nov. 12, 1913, at the Post Office at Area, Ill., under Act of March 3, 1879. Copyrighted by Arthur Frederick Sheldon.

THE BOY'S SCHOOL DIVISION OF

## The Area Institute of Business Technology

interests, in addition to mothers, fathers and guardians, all real teachers. Here's a view of it as expressed by one of the latter:

"I have always felt that there was infinitely more for boys to do than to 'make grades and high percentages.' I am so thankful that one man appreciates this and dares to break away from rigid and prescribed courses and give to our boys definite ideas of right ideals of living and conquering life's battles, which means the building up of its commercial and industrial interests through first building up self."

This is a response which comes from one of the leading technical instructors in this country, to Mr. Sheldon's announcement of The Area Institute of Business Technology and the School for Boys.

Write to Mr. Sheldon immediately for further information so that you may enter your boy in the first session.

ADDRESS  
HIM

**A. F. Sheldon**

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The biggest factor in trade is the merchant who supplies to the retail consumer the goods of commerce. This is true, just as it is that the merchant who grows bigger is the one who is always a seeker after A BETTER WAY to gain and hold patronage. Are you one of those? If so, then we will look for your response with the following coupon bearing name and address. SUPPOSE YOU DO IT NOW.

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The Area Institute of Business Technology,  
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Please forward to me Prospectus of Goffe's Book, "Problems in Retail Selling Analyzed." I want to see the subjects dealt with.

Name .....

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## "While the Frost is" in the Air

and the snow is on the ground,—then is the time when you have the leisure to plan your program for the coming months including the date in July—the last half of the month—when you'll want to link-up with others from everywhere, at AREA, in the county of Lake, Illinois, where is the home of **The Sheldon Summer School**.

Here you will enjoy, in addition to the woods, and the lake, and the sweet scented roses and violets, and "new mown hay," the splendid intellectual feasts guaranteed you under the spell of Mr. Sheldon's hour talks and others who teach the principles and philosophies of the life successful, whether it is lived in the whirl of commerce or otherwise.

**IT IS GOOD TO MAKE YOUR DATE EARLY**, for accommodation is always limited. Address **Silvester Schiele, Gen. Mgr., P. O. Box, 75, Area, Lake Co., Ill.**

## Speaking of The Sheldon Summer School

Here's a letter that tells

### THE WHOLE STORY

It's from Toronto.

Dear Mr. Sheldon:

Your letter just received vividly recalls the ten days of pleasure and profit which I spent at Area three years ago, and which will live in my memory till the grim Harvester claims his due. Of all the vacations I have spent, I think I may say that I have fonder recollections of that summer than any other.

I cannot imagine any other place where one may crowd into the all too short ten days, such an aggregate of enjoyment and benefit both mentally and physically.

(Signed) J. ALEXANDER.

(Dated) June 3rd, 1914.

Now, if that testimony can be improved upon, and some other place be given higher enconiums, why, it'll be "going some," won't it?

Address—Silvester Schiele, Gen. Mgr.,  
P. O. Box, 75, Area, Lake Co., Ill.

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# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

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Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

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Volume XI

MARCH, 1915

Number 3

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## BY THE FIREPLACE

Where We Talk Things Over

### A Medley

By A. F. SHELDON

#### Selection No. 1.

#### About a Boy Who Overlooked an Opportunity.

The opportunity was a chance to make a good investment. He really had a chance, by investing five cents, to buy something that **MIGHT** have become worth a fortune to him.

This boy lives, or rather exists, in the City of Brotherly Love. He is very likely to continue to exist rather than to live, if he continues to neglect opportunities for investment, such as he recently passed up.

He works for a department store.

No, that is not true. I am mistaken.

He works **IN** a department store.

There's a big difference between working **FOR** a department store and **IN** one.

The way I found out that he is working IN the store instead of FOR it is now to be revealed.

Read, heed, learn and apply the lesson.

Once upon a time, and the time was in December, 1914, his boy was called upon by the store he was working IN, not FOR, to do a certain errand. The necessary carfare amounted to ten cents—five cents each way. The amount was entrusted by his manager to his care.

He boarded a street car and arrived at the destination, did his work and started back.

Instead of taking a street car back he asked a kind-hearted man for a ride.

Said man was driving his own automobile, which he owned because he had worked FOR his employer.

The kind-hearted man granted the boy's request.

Just before they reached the store in which the boy worked, he boy asked the man to let him out.

But the man replied: "I can just as well take you to the door of the store. I shall pass it anyway."

Whereupon the boy answered and said unto the man: "Nay, nay, Pauline. The floor-walker might report the fact that I got a ride, and then I might have to give the nickel back, which I have saved by getting this ride with you."

That's why I know this boy is working IN the store and not FOR it.

CONFIDENCE is the foundation of permanent and profitable relationships. It is the psychological concrete, the mental stuff, upon which foundation ALL permanent and profitable relationships are builded. This naturally includes the relationships between employer and employe.

The feeling of SATISFACTION is the mental stuff which constitutes the bedrock upon which the solid foundation of

CONFIDENCE rests. This boy may have within him the "raw material" out of which it is possible for him to manufacture as great a merchant as the man who is at the head of the house in which the boy is working.

The name of the head of that house is known throughout the world. His name will be recorded in history as one of the merchant princes of his time.

Some consider him the greatest living merchant.

But if that boy now working in his store has the "raw material" out of which to make a great merchant, it is certainly very raw.

I happen to know that the master merchant in whose store the boy works did not do that way when he was a boy.

He started to work at a very early age.

He worked hard FOR his employer.

He did such good work that he attracted the favorable attention of another employer.

He not only attracted his favorable attention, but, through his deeds, he aroused this other employer's interest and created in his mind a desire to purchase the goods (the services) of the boy.

John listened and then said "No" to the man who was trying to buy his goods.

"No," said Johnny, "I have not yet learned as much as I can learn here. Furthermore, I believe I can learn more here than I could with you." This "mode of conduct" could not help but secure the confidence and satisfaction of the man who was buying John's goods, and John began rapidly to rise.

### **The Missed Opportunity.**

The opportunity which the boy who is now employed by the master merchant missed when the kind-hearted man saved

him the nickel by giving him a ride was his failure to invest five cents in the purchase of a chunk of the bedrock of Satisfaction and the foundation of Confidence of the man who was buying his goods.

I don't say it would to a certainty have done so, but I do say it might have meant the difference between eventually becoming an officer of the company and losing his job.

I do say this, however.

Had he invested the five cents in the purchase of the Satisfaction and Confidence of the man above him and **continued that policy**, seeking always and at all times to see how much he could do **FOR** the master merchant, then he would gradually become part of the cream of the business world, and cream always rises to the top.

I say this, too: If he continues the policy of selfishness manifested by that act, he will become a part of the sour milk of humanity, and you know what becomes of that. On the farm we used to feed it to the calves and the hogs.

That boy may do a lot of work each day, and do it well.

But he will never give the **SERVICE** which builds solid Satisfaction and Confidence until he changes his Mode of Conduct.

His **Q+Q** may be O. K. but today his **M** is off.

At least it was last December when he got that ride.

One plus one never equals three.

One plus one plus one always equals three.

**Q+Q** never equals efficient service.

**Q+Q+M** always equals efficient **SERVICE**.

## Selection No. 2.

## About a Man in Pittsburgh.

This man has a good business.

Not a truly great business—it comes a long way from being the greatest of its kind in the world. It probably never will be a truly great business. It never will as long as the present man remains at the head of it, unless the man greatly changes his ways.

But it is at least a fairly good business, as businesses go, and a profitable one.

He has not made a big fortune, but he is getting along in years and wants to retire; not just now, but a little later.

He is now planning, or was when I saw him, concerning his retirement.

He said to me: "Any bare-footed, freckle-faced, red-headed boy of fair intelligence could come into my place of business today, and in a few years time could compel me to take him into partnership. He would have it absolutely within his power to become the head of this firm."

"How?" I asked.

"By giving to my business his very best."

"But," I asked, "do none of your employes do that now?"

"No," he answered sadly, "they think of self, not me. They seem to have their eyes on Hans Wagner and his game more than on me and mine."

And then I asked him if he had his people organized educationally so that he could get them all together, say once a month, to talk things over.

He replied that he did not; that he preferred the policy of getting them "up on the carpet" one at a time when interviews

seemed necessary. And then I asked: "Do you succeed in inspiring them to greater effort that way?"

And again he sadly answered: "No. My talk does not seem to do any good. They seem to think I am talking from a selfish standpoint."

And then he told me how a social friend of his happened to be on the same street car that one of his errand boys was riding on one day. The car broke down and was held up for thirty minutes.

The place where the boy was going was only two blocks from the point where the car broke down. Instead of getting off the car and walking those two blocks the boy waited half an hour for the car to start.

The man cited this as one instance of the evidences of the spirit of the modern boy and of his employees in general.

\* \* \* \* \*

How long is it going to take mankind to learn the law that to get one must give? It will be a great thing, for the boy who waited thirty minutes for the street car to start rather than to walk two blocks, to learn the great spiritual law which reads:

**"HE THAT FINDETH HIS LIFE SHALL LOSE IT;  
AND HE THAT LOSETH HIS LIFE FOR  
MY SAKE SHALL FIND IT."**

This is not alone a spiritual law of the religious life; it is a universal law.

It applies to all of life's relationships.

The employee who would lose his life for the sake of his employer will find his life in the high places of business, provided, of course, that he has not alone the desire to render service but the capacity to really render it.

The desire, if intense enough, will bring the capacity.

### Selection No. 3.

#### A Glimpse at the Other Side.

If you are in trouble and want to find the fellow who is to blame for it, look in the looking-glass.

Mr. Pittsburgh Merchant, please stand up.

You wish to retire?

None of your employes are fitting themselves to take your place?

Your errand boys kill time?

All of your employes have baseball instead of business on the brain?

Naturally, in your estimation, they are to blame. You are a much abused and little appreciated man.

But do you want to find the fellow who is to blame for the condition which exists throughout your organization?

If so, find a looking-glass.

Remember that 95 per cent of the people in the world are employed by the other 5 per cent.

Remember, too, that the true function of the 5 per cent is that of educator.

What would you think of a general in the army who would say to his soldiers: "Here's your rifle and there's your place in the ranks; go to it?" From such a general you would expect nothing but an awkward squad. You would not expect his men to win the fight.

You know that he must work in harmony with the principle of INSTRUCTION PLUS DRILL. He must educate his men.

To be an educator of a business army you must be a teacher.

Really, you are not a very good teacher. You cannot teach in the absence of an organization for that purpose; at

You state to me that you never have a general meeting of your business family.

When you get them up on the carpet, one at a time, you either scold them or moralize to them.

I can see clearly that you do not teach them basic laws and principles. Frankly, you desire service from your people, but are not willing to pay the price of a little effort to get it.

The day is not simply coming; it is right here when employers see that their duty does not end with the handing out of the pay envelope.

The responsibility of being an employer carries with it certain moral responsibilities.

You are the head of your business family. At the present time you are not doing your full duty as such head.

All employees are not afflicted with the disease of baseball biliousness.

I know of many who have business on the brain, and who are strictly on the job.

But in such cases, except in rare instances, the majority of such employees work under a man who has the gift, natural or acquired, of teaching.

He can talk collectively and convincingly.

If perchance he, as head of the house, does not care to put forth the necessary effort to acquire that art, he has some one in his employ who can do it.

When such a man talks to his business family he says something.

He teaches something useful.

Such a man neither scolds nor moralizes, at least not collectively.

I met such a man the other day. He is Mr. J. E. Baum,

the live-wire President of the Supplee-Biddle Hardware Company, of Philadelphia, Pa.

I had the pleasure of hearing him address his people.

The night before four of his employes had worked all night that they might finish stock-taking.

And now listen, Mr. Pittsburgh Man.

Those four employes had worked all night without request and without charging any overtime.

They simply saw that for the four of them to work all night was needed and this quartette of workers got their heads together and gave the boss a surprise.

They went home at nine a. m., but came back at six p. m., to attend a general meeting of the whole business family.

Mr. President mounted a dry goods box, right out in the general work room, and while he does not pretend to compete with "Billy" Sunday in oratory, the things he said and the way he said them made the hearts glad of everybody present.

He gave the four fire builders a big boost for the surprise party of the night before, but he did not stop there. He said he believed there were fifty and possibly one hundred more of the staff who would willingly have done the same thing, had it been necessary and had the necessity occurred to them.

He mentioned the fact that such a spirit could not fail to make men rise. In other words, such a fire of service as they were building could not fail to generate the heat of reward.

His remarks were kindly, dignified, and instructive.

He related the history of the company for the year 1914.

He prophesied its history for 1915, and the years to come.

No one could listen and fail to feel that he or she was a part of that great business, and that it was fraught with opportunities for the truly fit, and to feel a just pride in being

a member of the business family, a part of the composite salesman.

This man may or may not be consciously familiar with one of the first principles of good teaching, i. e., respect for the pupil.

Whether he is or is not he practices it.

He manifested, not fear of, but respect for, his or rather the company's employes.

"Like begets like." This is a law of Nature.

This man's respect for his employes begets their respect for him.

"As above, so below."

Respect above, respect below.

\* \* \* \* \*

During the forenoon of the same day I had visited another business institution.

I had a talk with the general manager.

He was of the taciturn-type-military-manner, sort of man.

That he is a good man at heart I truly believe. He is of that type of man much needed, perchance, at one time in the history of the evolution of relationships between the 95 per cent and the 5 per cent—a man who could and indeed has, led a fight against labor and won—or at least thought that he had won.

The executive heads of the Supplee-Biddle bee-hive of business were glad.

They were rejoicing in the figures furnished by the annual balance sheet.

In spite of the depressed times of 1914 their business had grown.

The military-ruler man was not glad—he was sad.

He showed me figures which told the tale of toil made tedious by lack of real results.

He pointed to a large building which was opposite the office, and sadly said: "I have been here thirty years, and this is the first time since I came that that building has been closed."

His company had laid off hundreds of men during the year 1914. The balance were working but three days a week.

This was all a series of most undesirable effects.

Looking for cause, I asked: "How often do you get your men together?"

"NEVER!" came the decided answer from the taciturn-military-manner sort of man.

"Why not?" "Because it is against the rules of the company. We never permit it—we never permit anything of that kind on our premises."

"Oh, I see," I answered, as I rose to go.

Another appointment precluded the possibility of a preaching on my part, and thus was militarism spared the ordeal of listening to a democratic dissertation on the thisness of the thushness of his company's hard-up-ness.

I did see, but I did not have the time and, to tell the truth, possibly not the inclination to tell him what I saw.

In all likelihood, it would have bored him and tired me, but this was what I saw when I said: "I see."

That this man had failed to see that the business of his company is made up of just three kinds of power: first, Man-power; second, Money-power; third, Equipment-power.

That of these three one is cause and two are effects.

Of the two effects, the equipment power was good—vast sums invested in all sorts of machinery.

Money? Well, that division of his company's power HAS

been good. The company is still well rated, and in all probability it still has a good reserve, but business just now is decidedly on the bum. It is not making MONEY now, and the military-mannered man is waiting longingly for another Republican administration, looking for man-made laws to remedy natural effects, resulting from the violation of God-made laws.

And I am a Republican at that.

I saw that this man had failed to see that man-power was the cause of both money-power and equipment power.

He had spent much money for more and better machine-power, but when it came to investing anything to make more man-power, there was nothing doing.

How in the name of common sense men expect to increase effects without increasing the causes of the effects, is more than I can figure out. I saw that this man had thus far failed to see that truth expressed by a recent writer when he said.

**"I WILL NOT SAY THAT YOU CANNOT PROHIBIT EVIL BY FORCE, BUT I WILL SAY THAT YOU CANNOT COMPEL VIRTUE BY FORCE."**

Did you get me, Steve?

Well, Stephen, if you failed to connect with that mental curve, I will pitch you the same ball, but this time a slow, straight one.

Here it comes:

**"YOU CAN LEAD A HORSE TO WATER, BUT YOU CAN'T MAKE HIM DRINK."**

You can even drive him to water, but you can't make him drink. You can lead a man, or even DRIVE him to his job, but you can't compel him to think about his job.

If you want  $Q+Q+M$  to show in the work of your man-power there must be some thought-stuff mixed with it.

Yes, and feeling-stuff, too.

It is high time for the managers of men to remember that laboring men have emotions as well as muscles; that under the roughest jacket a human heart is beating.

You can't compel good thought-stuff and its children, the right feelings, by force.

You "got" me that time, Steve. Now make a home run by putting the principle into practice.

Here's another thing I saw when I said: "I see." I saw that this Mr. Military-manner-sort-of-man must have failed to find out the fact that as between capital and labor, neither is independent of the other nor dependent upon it, but that they are grandly interdependent.

The boss who imagines for a minute that he is independent of the working man or the working man who imagines that he is independent of the boss is short-sighted; his reasoner isn't working well. The true relationship is expressed by that poem entitled "Co-operation in Nature," one verse of which reads like this:

"Help one another, the snowflake said,  
As it nestled down in its fleecy bed;  
I all alone would not be felt;  
I all alone would quickly melt;  
But I'll help you and you help me,  
And then what a great white drift we'll be!"

The longer I live the more clearly do I see that a very great proportion of the troubles of life grow out of misunderstandings. It would be a good thing if everybody would begin to apply that poem, the author of which I believe is unknown—at least I do not know who he is. Two verses of it read as follows:

"Misunderstood,

"We move asunder; our paths grow wider

As the seasons creep along the years;

We marvel and we wonder why life is life,

And then we go to sleep,

Not understood."

"Oh, God, if men could see a little clearer,

Or judge less harshly when they cannot see;

Oh, God, if men could draw a little nearer

To one another, they'd be nearer, then, to Thee,

And Understood."

That's one reason I love the Q Q M.

It enables men and women to get together and to really understand each other.

A. F. SHELDON.

## Our Advice

**"Keep on Keepin' on."**

If the day looks kinder gloomy,

An yer chances kinder slim;

If the situation's puzzlin',

An' the prospect's awful grim;

An' perplexities keep pressin'

Till all hope is nearly gone;

Jest bristle up an' grit your teeth

**An' keep on Keepin' on.**

WM. G. FERN.

## Integrity

I know a man whose face proclaims  
That peace is ever in his heart.  
He never whimpers, nor complains  
That luck has failed to do its part.

This man has work which he can do,  
And does that work as best he can;  
This leads him up in method true,  
Each act a part of his life-plan.

His wealth is meager; yet 'tis quite  
In keeping with his daily need;  
Nor does he lie awake at night  
Outlining dark schemes born of greed.

He whom I praise to this degree  
Is my good friend—as he is yours:  
He represents Integrity,  
Whereby Prosperity endures.

CHARLES H. MEIERS.

## Learn to Both Look and See

**S**OMEBODY has asked: "How much do you see?"

Ruskin supplies the answer, as follows: "For every one hundred men who can hear, but one can speak; for every one hundred men who can speak, but one can think; for every one hundred who can think, but one can both look and see."

In these words does Ruskin emphasize the mental blindness of the average human being, and the which it is perfectly clear is due to lack of observance of what is going on about one during his waking hours.

In reality the genuine faculty of observation is in the brain, rather than in the eyes or other physical senses. To be sure the eyes are necessary as a means to an end, but unless the brain has the power to intelligently utilize the messages brought to it through the senses, the faculty to accurately observe grows limited.

One can easily see then, how essential are right habits of life, that we may be well qualified to **RECEIVE** and **APPROPRIATE** knowledge gathered in and distributed through the five senses.

The employe possesses and can develop no more important faculty than that of **seeing** things and **realizing what they mean**. The ability to "size up" a given situation; to discover in a glance or a ges-

ture, or to detect in a word or manner of speech, the real meaning behind, is possessed by men and women only, whose mental as well as physical eyes are wide awake. Unless one sees and understands conditions, he cannot use them to his advantage, or combat them as the need may be. In that case then, accomplishment is measured only by that which one stumbles onto. **Let us not be stumblers.**

The faculty of being able to comprehend the real purport of situations and conditions, shown in facts brought to us through seeing and hearing, is innate with all normal people. It is easily developed under proper cultivation, and we should see to it, as a pre-requisite to SERVICE, that this power IS thus cultivated and developed.

It is simply a case of self-training through constant practice; first learning to look AND see, and finally by reasoning back from effect to cause; and in this manner discovering how to interpret in the light of probable results that which is seen or heard.

Constant practice on this line means KEEPING AWAKE to what is going on about us, and greatly qualifies us to convert seeming defeat of our aims, often, into instant victory.

It is a call upon us to make use of occasions, instead of allowing "fleetfooted opportunity" to knock its knuckles sore, and shout itself hoarse to us, while we "sleep at the switch."

WM. T. GOFFE.

# If You Believe in Yourself

By ORISON SWETT MARDEN

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SOME ONE has said that most people who fail in life do so because of the lack of some one quality, which is but one forty-second part of all the mental faculties. Although we have forty strong faculties or qualities, if we are deficient in only one—**self-confidence**—we are more than likely to fail, for the man or woman without this essential quality is the puppet of environment, the slave of circumstance.

There is no one thing which has such a grip upon one's initiative, nothing which will give such a tremendous impetus and such effectiveness to one's efforts as self-confidence, that confidence which is based upon the conviction of one's own ability.

The chief reason why so many of us go through life doing things which are out of all proportion to what we are capable of doing is because we do not half believe in ourselves. If we only had enough courage, enough of the **dare** in our nature, to begin things which we know we ought to do, then our pride would force us on.

When a man really believes in himself, when he feels that he can do what he undertakes, his courage is wonderfully increased, and it is **courage** that leads the other faculties.

Daniel Webster's father used all his influence to secure his son the position of clerk of the Court of Common Pleas, in his county, in New Hampshire. A salary of \$1500 a year, which seemed a fortune to the struggling Webster family, was attached to the office. Yet, much as he loved his family, Daniel was brave enough to disappoint them all and cling to the study of law. In answer to his father's sorrowful, "Daniel, Daniel, don't you mean to take that office?" he replied: "No, indeed, father. I hope I can do much better than that. I mean to use my tongue in the courts, not my pen; to be an actor, not a register of other men's acts. I hope yet, sir, to astonish your honor in your own court by my professional attainments."

The best substitute for genius is self-confidence. It is through faith in ourselves that we touch infinite power. Self-faith kills doubt and fear. If we had a consummate faith in ourselves we should not hesitate to begin the things which we long to do, and which we know we ought to do.

The man who loses heart and becomes suspicious of his own ability is shorn of the very power necessary to realize his dreams. because a man can never do a bigger thing than he thinks he can. The results of his efforts will never rise higher than his self-confidence.

Doubt, and fear of failure, are the great enemies of mankind. The miracles of civilization have only been performed by men and women that believed in themselves. In spite of ridicule, incredibility and abuse, they maintained unwavering faith in their power to accomplish the tasks to which they had set themselves. The list of these that have, amid abuse, jeers, discouragements, obstacles of all kinds, banked solely upon their belief in themselves is a long one.

If you would rise, you must look up. "The just honoring of ourselves may be thought the foundation from whence every worthy enterprise issues forth."

Can I ask another to have confidence in me when I do not believe in myself? Others have a right to look to us for our own rating. We stamp our value upon ourselves and cannot expect to pass for more. People look into our faces and eyes to see what estimate we place upon ourselves. If they see a low mark, why should they trouble themselves to investigate further? This is a busy world, and men have no time to spend in analyzing timid, self-deprecating characters.

"If I had influence, some one to give me a lift, I know I could get on!" How often we hear this cry from backboneless people, afraid to trust themselves for anything.

"Self trust is the essence of heroism," says Emerson. "It speaks the truth, and is scornful of petty calculations and scornful of being scorned; it persists, it is of an undaunted boldness and of a fortitude not to be wearied out. Its jest, is the littleness of common life."

The world is often amazed at the marvelous achievement of a very ordinary person who has tremendous self-faith. The example of Joan of Arc illustrated a great law. It shows that under ordinary conditions we use only a very small percentage of our possible power; that we do not begin to do the things we could do if we were inspired by great faith, by supreme self-confidence.

Think of a poor peasant girl of eighteen who could not read or write, who knew nothing whatever of warfare, and who had never

before been away from her humble home, leading a great army to victory. Where did the power and wisdom come from to enable this weak, timid girl to enhearten a discouraged army, to infuse new life and courage into it, and to do what great generals could not do? The mere presence of Joan, the inspiration of her self-faith, doubled the power of the French army. In less than three months after she had assumed leadership she drove the English from Orleans, and in three months the dauphin was crowned King of France.

A great many men and women who wonder why people do not believe in them more carry the reason in their very faces. Everybody who knows them sees there that confession of weakness, lack of confidence in themselves.

How can one win the confidence of others who says by his eye and his very manner: "Do not take much stock in me; do not believe in me, for I do not believe in myself."

The man who slinks out of sight, who never thinks he is just the man to do this or that, who thinks that perhaps somebody else could do much better, shows that he has no faith in himself, and people take him "at his own valuation."

Many people are all the time "queering" their own interests by communicating their doubts to others. It is a very difficult thing to clinch a bargain in trade with a great big doubt in your own mind. To convince another, you must be convinced yourself.

WHEN YOU GO TO A MAN FOR A POSITION OR A FAVOR OR AN ORDER LOOK HIM IN THE EYE AND TELL HIM WHAT YOU WANT. APPROACH HIM FEARLESSLY, WITH CONFIDENCE AND ASSURANCE, WITH A CONSCIOUSNESS OF ABILITY AND STRENGTH, and you will be much more likely to get the thing you desire. The man you approach will feel your self-confidence very quickly.

Everybody admires the manly man, the one who carries himself with an air of assurance and confidence because he radiates force. It is easy to believe in such a man. But the man who crawls into your presence like a Uriah Heep, apologizing for imposing himself upon you and taking your valuable time and asking a favor, almost always gets "turned down."

Doubt of one's ability to do a thing has often been the first step toward failure. If you flounder about it as if you are not quite cer-

tain of yourself, and do not quite believe in the story you are telling or the thing you are selling, you will not carry conviction. But the man who has a strong faith in himself, who goes about with his head erect, backbone straight, heart to the front; he whose very manner predicts conquest, who makes you feel that you are in the presence of a master equal to the emergency, wins half the battle before he strikes a blow.

We instinctively believe in the man who is himself convinced; the man who believes to the very marrow of his being in the cause he stands for. It then becomes a part of himself.

Your own attitude will have more than anything else to do with establishing others' confidence in you. The world believes in the man who dares, the man who trusts himself.

It is in this way you gain a reputation for putting things through, for bringing everything you take hold of to a successful issue. And the very reputation of being master of the situation, equal to the emergency, no matter how formidable, is of priceless value. It will give you a momentum almost irresistible, for people get out of the way of a man who makes a program and carries it out.

No matter what discouragements confront us, what difficulties oppose us, what obstructions stand in our way, if we hold fast to our courage, we can push on to victory.

Yet how often men unconsciously injure their business by talking it down, telling how bad it is, that they are getting no orders, that there is no demand for their goods. They talk about hard times, the demoralized condition of trade and slow collections, and the changes for the worse in all business conditions.

These men do not realize that the attitude of mind that causes them to talk in this way is just the thing that tends to demoralize business. Most of the business panics and hard times are largely the results of discouraged mental conditions.

"Confidence is the very basis of trade," and whatever disturbs that disturbs business.

"Faith is like a father in the dark of every night—

It tells you not t' be afraid, an' mebbe strikes a light."

No matter how dark, how impassable the road, it is the lantern of self-faith, of confidence in our God, in ourselves, which if carried in our hand will shed light for the every step.

want to see the end of the road at the beginning. The important thing is to be sure that we are facing in the right direction.

It is wonderful what a power self-confidence has to marshal all the faculties and unite their strength in one mighty cable. No matter how many talents a man may possess,—if he be lacking in self-confidence he can never use them to the best advantage; he cannot unify their action and harmonize their power so as to bring them to bear effectively upon any one point.

It is faith, faith, and once again FAITH, that has wrought all the miracles of history.

It is not, as some seem to think, egotism. Many men who have done great things have been very objectionable to some, because of what was regarded as their colossal egotism, but which afterwards proved to be but the expression of an honest faith in a power which they were conscious of possessing, but which those about them could not see nor appreciate.

“Good God, that I should have intrusted the fate of the country and of the administration to such hands!” exclaimed William Pitt to Lord Temple, after listening in disgust to the boasting of young General Wolfe the day before his embarkation for Canada. Little did Prime Minister Pitt dream that this apparently conceited young man had the stuff in him which would make him rise from his bed when sick with a fever, and lead his troops to glorious victory upon the Heights of Abraham.

There is nothing which will call out reserve power like a colossal self-faith. Those who do not take much stock in themselves, are not the great doers. Belief in oneself leads the way to every achievement.

When Professor Bell was struggling along in poverty, experimenting with the telephone, people laughed at him for throwing his time away. They told him that the telephone would never be anything but a toy.

Elias Howe was abused and ridiculed for neglecting his family and regular work and living in poverty while experimenting on the sewing machine, but he had the utmost confidence in its final triumph, and as a result, lived to give the world one of its most useful implements of labor.

“The first step to failure is the first doubt of yourself.” If you would succeed up to the limit of your possibilities, hold constantly

to the belief that you are success-organized, and that you will reach your goal, no matter what opposes. Never allow a shadow of a doubt to enter your mind that the Creator intended you to win life's battle. Regard every suggestion of failure as a traitor, and expel it from your mind as you would a thief from your house.

What matters it if you are poor, or if your environment is unfavorable? Such conditions should incite you to greater effort to conquer. Stoutly deny the power of adversity or poverty to keep you down. Constantly believe that you will dominate your surroundings, that you will to be the master and not the slave of circumstance.

Guard your faith in yourself as your most precious possession; take no chances with it. Should you get into an environment which suggests your inferiority in any way, whether by a partner who does not believe in you or your ability, and is constantly trying to poison other's faith in you, or with people who do not understand you, get out of it. Make a change, get freedom at any cost.

One of the finest characters in my whole acquaintance, a man of superb native ability, but with a sensitive shrinking nature, a retiring disposition, has been practically crushed so far as making his splendid ability count, by an over-bearing, aggressive, imperious, dictatorial, coarse-grained partner, who rides rough-shod over him, who is his superior in every way, simply because the unassertive man will not fight for his rights. If the latter had had the right kind of a partner, he would have become a great power, not only in the business world, but socially, and in every other way.

One of the most pitiable sights in the world is that of a human being with real ability but who has ceased to believe in himself.

Outside of character itself, there is no loss so great as that of self-confidence; for, when this is gone, there is nothing to build upon. It is impossible for a man to stand erect without a backbone, especially if he has much weight to carry.

The Bible writers have laid great stress upon the power of faith. So mighty is a little faith, we are told, that a grain of it would remove mountains.

"Faith is the substance of things hoped for; the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen

By faith Enoch was translated that he should not see death. By faith Noah prepared an ark to the saving of his house. By faith the walls of Jericho fell.

We also read in the Scriptures that through faith kingdoms were subdued and armies turned to flight, the weak were made strong.

"The development of the faith faculty in the mind is as necessary to the worker in spiritual principles as is the development of the mathematical faculty in the worker in mathematics," says a writer. "Neither of these faculties comes at a bound fully formed into consciousness, but both grow by cultivation."

Every child should be taught to believe in himself, should be shown his divine origin, his divine qualities, should grow up imbued with the idea that he was made for success and happiness, born to conquer, that he has a message for the world; that he should deliver it like a man, with all the force, power and enthusiasm which recognizes no defeat.

A stalwart confidence in God, and faith in the happy outcome of life, will do more to lubricate the creaking machinery of our daily affairs than anything else.

There are many ways of cultivating faith. We can cultivate it by picturing in our imagination, noble, sublime possibilities, we can cultivate it by aspiring to all that is noble and true, by using every possible method to improve ourselves, and by constantly thinking that we can do what we desire to do, and can be what we aspire to be. To think you can is to create the force that can.

**T**HE secret things of the world are those which are most common, the most essential, as well as the most universal. The secret forces of Nature—gravitation, heat, electricity, ether, everything, in short, which is greatest and most real is **unseen.**"

# To All Q Q M-ers

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## Try This.

There are three words in the English language which have been oftentimes combined and set forth as a basic motto, which reads:

## Do It Now.

That motto is away out of date.

One may obey it and still be very inefficient.

If literally obeyed, the obeyer's work may reflect splendid Quantity but be so chuck full of errors that his first Q, Quality, may be away below par. By being in a mad rush to do it now one may be guilty of an error of commission that would kill a customer. The spirit of DO IT NOW gone mad has made many earthquakes under the bedrock of Satisfaction and the foundation of Confidence of many customers.

## Do It Right, Right Now.

That's better, but it's not the true slogan yet.

Because in doing "it" right, right now, one can be guilty of doing the wrong thing.

Had he taken sufficient time to form an accurate judgment he might have found out that it would have been better not to have done that particular "it" now, or even do it right, right now. He might have discovered that it would have been better to have left "it" entirely undone.

And so then, we see that it is possible to do the wrong thing right, right now, in which event the first Q is still wobbly.

### Do The Right Thing, Right, Right Now.

Now we are getting "warm."

We are close to it, but we have not arrived yet.

That is to say that we have not arrived at an infallible "how" for manufacturing  $Q+Q+M$ .

The stock man may take stock. This is the right thing to do. He may do it right, as far as the execution of the work is concerned.

He may so "rightly" do it that there is not an error in his work.

He may do it right now—get it out on time, or even before expected.

If so, he will deliver  $Q+Q$ , but he might still be off on the  $M$ .

He would, if his Mode of Conduct were such that he grumbled about it or was pitying himself because he had so much to do.

The "spirit" in which a thing is done counts in a big way.

**DO THE RIGHT THING, RIGHT, RIGHT  
NOW, WITH THE RIGHT SPIRIT.**

Now we have it.

Live up to this motto and watch your  $Q\ Q\ M$  grow.

The only hole you will find it possible to punch in that motto is in the "right now" business, which was the very essence of the old-fashioned motto.

"Now" may, and again it may not, be the right time for doing the right thing, right, with the right spirit.

Generally it is.

There are more sins of omission and of procrastination than there are of commission, over-promptness of execution.

To make the motto square up to scientific exactness, we will make it read this way.

DO THE RIGHT THING, RIGHT, AT THE  
RIGHT TIME, IN THE RIGHT SPIRIT.

And so then, if you have one of those old, out-of-date "DO IT NOW" mottoes in your office, as an up-to-date Q Q M-er take it down, and consign it to the scrap heap.

In its place, if you want something brief and don't care to be too technical, try this:

DO THE RIGHT THING, RIGHT, RIGHT NOW.

That's good enough for all practical purposes, for after all if it is not done in the right spirit it is not done right, and if done too soon it was not the right thing to do at that time.

A. F. SHELDON.

THE great end of instruction is not to stamp our minds on the young, but to stir up their own; not to make them see with our eyes, but to look inquiringly and steadily with their own; not to give them a definite amount of knowledge, but to inspire a fervent love of truth; not to form an outward regularity, but to touch inward springs; not to burden the memory, but to quicken and strengthen the power of thought, to awaken the conscience, so that they may discern and approve for themselves what is everlastingly right and good."

W. E. CHANNING.

# Conversations of Mr. Trueman With His Neighbor

By M. C. ARVIDSON

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SMITH was a young man, of good appearance and average ability, but he was very much discouraged and down-hearted. He seemed to think that "luck" was against him, and that all things conspired to hold him down and rob him of those things which he felt rightfully belonged to him. In a somewhat whining voice he told Trueman that he wanted to make something of himself, but he almost felt it was of no use to try, as he had met so many discouragements.

"Young man," said Trueman, "if you have decided that you want to be a real man, BE one. Don't display your imaginary ills and feel that you are being mistreated. Use a little commonsense, and let this be the last time you fuss around and pity yourself and imagine that things are going terribly wrong with you. Don't imagine you are the only person on earth, but remember there are a few others, and remember that you would not stand for the things from others that others have to stand for from you."

Smith straightened up quickly, with a surprised look, as though some cold water had been thrown in his face.

Trueman continued, "The only thing you need is a little gumption, and the only way to get it is to quit this silly, sentimental weakness. The world is not going to stop running because you don't get every little thing you want and have not earned. Always remember this,—if you have earned a thing you will get it or its equivalent, and if you get it before you have earned it you will be worse off than if you did not get it at all. This is a law from which none of us can escape."

"Do you mean to tell me," said Smith, "that if I were to inherit a fortune, or receive money in any other way without directly earning it, that I would be worse off than if I did not receive it at all?"

"I mean to say just that, even in such an extreme case of unearned increment," replied Trueman. "And furthermore, anything

which you possess, which you do not make use of, is simply an impediment and hindrance to your true progress. Some great writer has said, 'The greatest price you can pay for a thing, is to ask for it as a gift.' So if you should ask for anything, an increase in salary, or an advanced position, without them having come to you through the fact that you had earned them, you would pay very dearly for them in the end.

"Did you ever notice," he continued, "how heartrending it is for those who have been brought up in the lap of luxury to be suddenly deprived of their wealth? It is a more serious thing to them than the loss of their health. Those men and women whose attractive appearance is caused chiefly by artificial means and whose whole lives are made up of artificialities,—how pitiful it is when their sole dependence, money, is taken away. They have put all their faith and hope in **money**, and as a natural consequence they have lost all faith in **themselves**."

"What course of action would you advise a man like myself to follow?" asked Smith. "You seem to discourage the pursuit of any labor for the sake of making money."

"I certainly would try to discourage you, or any one else, from entering any pursuit for the sake of making money, alone," said Trueman. "I would not try to discourage you from entering any pursuit, of worthy character, to which you had an inclination. What I most heartily recommend is this: that you first, and foremost, enter that pursuit which will enable you to best **build up your Soul-power, intellectual power, and physical health**."

"That which I want to lay the utmost stress upon," he continued, "is not the building and development of factories and industries, but the building and development of the **individual**. You are endowed with a wonderful body, which is capable of great possibilities, and it is left entirely with you to properly develop it. Is it not the plainest wisdom that you should study how to properly care for and develop your body? And furthermore, is it not extremely foolish and repulsive for you to do anything that would injure that magnificent body—that 'temple of flesh,' even though it were only the eating of a single extra mouthful of food more than is good?"

"I will admit," said Smith, "that the eating of superfluous food,

of any kind, is destructive to the body, sooner or later, but how will I know what the necessary kinds and quantities of food are?"

"When we were born," answered Trueman, "we were all endowed with natural instincts, which, if properly developed, would have been unerring guides as to the kind and amount of food that was necessary for proper nourishment. But through ignorance and neglect, we have all, to a great extent, deadened this instinct, and we eat 'by the clock' instead of having the prompting of a natural hunger tell us when we should eat.

"What you must do," he continued, "is to study your own personal condition. Eat when you are hungry, and learn to eat just those things which are nourishing for you. But I do not intend to tell you what you should, or should not eat. I am simply citing this to show how the wind blows."

"I can see that I have been blind, and ignorant, as regards this extremely important part of my self-education," said Smith.

"The same condition is true as regards the mind," said Trueman. "You, and I and every normal person, possess a wonderful mind and intellect. Did you ever stop to contemplate that vast domain of knowledge and wisdom, which as yet has been unexplored? It is as though just outside of our city was a range of mountains, and beyond that range of mountains was a wonderful country, where all that could be desired, would be found. Perfect health, youthful energy, a true perception of the beauties of nature, a wisdom and power which would give our lives a fullness far beyond anything which we can at present realize. And in order for us to reach that country we would have to find a way across the mountains."

"I think you are trying to tell me that by a proper development of my Soul-power and intellect, I can get a greater joy out of life, and can see things to which I am now blind," said Smith.

"Exactly," said Trueman, "and it is as possible for you to reach this desired land, as any one. The reason we know this wonderful country is there, is that certain philosophers, or rather Truth-seekers, who have lived in the past, have made exploring expeditions, and reached the summits of some high mountains, from which they viewed this country. And they wrote their experiences, which act as guide-posts, for us along the way, so that if we wish, we can read

the instructions on these guideposts and find our way to this country of success."

"In other words," said Smith, "if I will study the works of the greatest philosophers, and thoroughly understand what they have to tell me, it will be an easy matter for me to make a wonderful improvement in my intellectual and physical condition."

"Yes, and much more besides," said Trueman. "You must thoroughly study those works. Do not just read them in a desultory way, but learn the meaning of every word and line. And remember this,—your mind is as great as the greatest of these, although it is very likely now filled with a lot of rubbish which prevents you from exercising the powers which you possess. You must SEEK for Truth and Wisdom, resting assured, that if you desire these, you will receive them. Make your desire strong enough."

"But this is hard for me to grasp," said Smith.

"Just consider your mind, as we considered your body," answered Trueman. "You must read just what is necessary and truthful, and eliminate the superfluous. Your mind power is easily dissipated because of promiscuous newspaper reading, and all true material. You have only one life to live, and you have but one person to develop—yourself. As Thoreau has said, 'If you do not read the best books first, you may never have a chance to read them.' Most people will scatter their minds over a hundred different subjects and consequently will understand none of them."

"For instance," he continued, "in the house on the corner lives a Mr. Robinson,—we will assume him to be a man of forty years, of average intelligence, and considered to be a good business man. During the next three hours of this evening he will spend his time reading through several newspapers, one or two current magazines, and reading several short, shallow stories. In the house next to him lives Mr. Jones, a man of the same age, and with the same mental capacities as Robinson. Mr. Jones, during the next three hours, reads and thoroughly studies the work of some great philosopher, and Truth-seeker, or poet,—whatever name you would give to a truly wise man. All true philosophers are poets, and all true poets and philosophers are truth-seekers. Jones has selected some study in which he is intensely interested,—he has selected a book which is not very easily understood, but that is all the better for him, as he

thereby sharpens and strengthens his intellect, as he would sharpen his knife on a stone."

"You are going to tell me," said Smith, "that at the end of the three hours, Jones will quietly close his book; his mind will be strengthened and refreshed, and he will think and feel that this is a wonderful world in which we live, and that the possibilities are boundless for the development of our lives."

"You anticipated my thought exactly," said Trueman, "and what do you think the state of mind of Robinson will be?"

"After he has read the details of several murders, robberies, hangings, battles, and the vivid, imaginary, and false reports and conjectures, as well as the correction of some of the false reports in yesterday's issue, with which the newspapers are filled; besides a superficial, and more than likely vulgar and immoral story in one of our current magazines, he will throw the papers and magazines on the floor, stretch his arms and yawn, and his mind will be filled with this useless trash. He will be out of humor with everything and everyone about him,—kicking the dog and the footstool out of his way, and will feel that the universe and everybody in it is 'going to the bowwows.'"

"That is a truly accurate picture of what is taking place in thousands of homes in this glorious country of ours, every evening," said Trueman. "And let us follow this course of action of Robinson and Jones, for the next ten years. Jones persists in his search for wisdom, beauty, enlightenment, and knowledge, and the result shows in everything about him. He becomes highly respected by his neighbors, acquires a strength and stability of character which only wisdom can give. He is healthy and energetic because he has learned how to live in the right manner. And the greatest good that has come to him cannot be described in words,—his perception of the wonders and beauties of Nature give him a true delight, and he has banished all fear, worry, avarice and thought of discouragement from his mind."

"Robinson, on the other hand," he continued, "persisted in his foolish habit of reading,—he smoked many cigars and drank much liquor, to stimulate his mind. His voice, by its nasal twang, showed the ill-humor of his mind; his face gradually acquires a hard, ill-natured look; his habits become loose; his sole ambition is to make money,

and he would laugh, in a satirical way, at any person who suggested that the development of a person's intellect and body was the greatest and most important thing to strive for, and his home life gradually becomes unbearable.

"I am inclined to believe," said Smith, "that the ills of humanity are caused by this unimportant use of our time."

"And that which we call Fate," continued Trueman, "is simply Thoughtlessness, in the case of Robinson, and Desire for Truth, or Thoughtfulness, in the case of Jones. And, my good friend, can you not look back a few years and trace the cause of what you complained of as your 'hard luck?'"

### It Paves the Way

If you have something good to sell,  
It pays to advertise it well.  
Let people know what you're about  
And sales will come beyond a doubt.  
"The man who whispers down a well  
About the goods he has to sell  
Will never reap the golden dollars  
Like he who climbs a tree and hollers."  
So climb a tree right o'er the crowd  
And holler long and holler loud,  
And when you've got 'em on the run  
Your selling game is well begun—  
Which is another way to say  
That ADVERTISING PAVES THE WAY.  
CHARLES L. TOMPKINS.

# A Letter to John

By A. F. SHELDON

Dear John:

Dan and I are on the Broadway Limited, hitting the trail from New York to Chicago. We are certainly going some.

We started today at 2:45. It is now 8 p. m. and we have been hitting the rails quite some time out of Harrisburg, Pa.

Tomorrow morning at 9:45 we are due in Chicago.

This will give us plenty of time to attend to certain important matters in Chicago and catch the p. m. train for Milwaukee, where I am billed to speak tomorrow night.

We stopped thirty minutes or so in Harrisburg, and I asked Dan: "What's the matter?"

He said we were stopping in order to be on time. Dan's Irish, and I asked him to please explain this particular bull.

He replied that the Interstate Commerce Commission has decreed that our iron steed must take twenty hours to make the run instead of eighteen, so they lay over a half hour now and then, so they will not roll in ahead of time. I wonder how many people fully realize what a service the railroads are to the nation, or what a high state of efficiency they had already developed before we, the good people, took it into our heads to try to give them strangle hold.

Personally, I am glad the said Commission is loosening up a little and permitted the railroads to increase their freight rates five per cent.

If "THE WORKMAN IS WORTHY OF HIS MEAT" AND "THE SERVANT IS WORTHY OF HIS HIRE" it is right. This nation has never seen a greater, if as great, a servant as the railroads. When we, the people, get tired of tight times, empty dinner pails, and the sight of two million or more idle people no longer looks good to us, we may all tumble to the fact that we have been abusing a faithful servant.

I guess the servant was getting most too heady.

Possibly he needed calling upon the carpet and to have the law laid down to him. But there is such a thing as beating a child too hard and of making a servant rebel.

Recent legislation has been a good demonstration of the fact that while evil may be prohibited by force, virtue cannot be compelled by it.

Laws can be made prohibiting railroads from charging enough so that they can build more lines, thus opening up more land for settlement and making more markets and doing lots of things we want them to do. But we can't compel them to do these things.

I am wondering, John, what would have happened if we hadn't stopped the tendencies towards consolidation started by Harriman.

If Harrimanism hadn't been checked, I am wondering if by this time the railroads wouldn't have all been owned by one man or a small combination of men, and then, by this time or a very little later, by that big fellow we all love, whose name is Uncle Sam.

Let us let the railroads alone, with just enough supervision to prohibit evil. Let railroads be run by railroad men, men who know their business and also know how to render service to the people. Let's keep hold of the lines but with the reins only tight enough to see that greed doesn't get them.

Let's give them rope, plenty of rope. They will hang themselves on Uncle Sam's Christmas tree and we will own them; we, the people, I mean, when the proper time comes.

I wonder if the greatest Organizer that ever lived foresaw railroads and was talking to our people when he said: "RESIST NOT EVIL."

I started this letter with the word "Dan."

By the way, I don't know as I have told you about Dan, or who he is.

He is my secretary, Dan Sweeney. He is an all-nighter when necessary—on the job any old time.

We had a twelve-chapter document to get ready "to-morrow" one day lately, and at quitting time—about midnight—we were not finished by several chapters.

I said to Dan, says I, Shall we keep right on going on? Dan said: "Sure" says he. So we didn't hit the hay until 4:30 a. m.

Then Dan slept the sleep of the just for two hours and a half, and we went to it again.

That's the kind of a chap Dan is, and he is only 19 years young. We came over from Philadelphia Saturday night to New York and

went to Prince George. I had told Dan the day before that I wanted to get a good book on organization.

Yesterday (Sunday) he was gone some time when he left for lunch, and when he came back I found he had been over to the public library posting up.

He found a good book, and I had planned to read it on this trip home, and to send you a synopsis of it. So we stopped at Brentano's on the way to the train, but they didn't have it in stock.

At the Prince George we had occupied a double room, and when Dan went to bed, I noticed he got down on his knees a few minutes, and did the same thing again when he got up.

So I became a Mr. Sherlock Holmes, if you please, and reasoned out that Dan had a Bible with him.

Since I could not read the book on organization and did not want to kill time, I asked Dan if he had a Bible in his bag. "Sure," said Dan.

Man's extremity is God's opportunity. In the extreme of having nothing else to read, I turned to the Bible. I am very glad Brentano's didn't have the book.

No, John. I will not accept your accusation, neither your insinuation, that this is the first time I have read the Bible. I have read it a good deal, but I have not read it as much as I should read it, and neither have you, so there.

The Bible is one book which if people would only study and apply its principles, they would find out every time they read it they get more out of it than they did the last time, no matter how many times they have read it before.

I started in with Matthew, the idea being to make notes of those truths which appealed to me as being the most basic for business men.

The first thing I saw that got my favorable attention well enough to make me stop and dictate to Dan, were the first words of the Master's advance agent, after whom, perhaps, you were named.

John the Baptist was a good press agent.

His greatest handicap was the fact that there were no presses.

Had there been, he would have had them working overtime with free advertising.

I believe he would have been as good at that job as Billy Sunday.

and that's surely going some. Billy is getting pages and pages of free advertising, every day in Philadelphia right now. He must be even making the War God jealous.

The mental law of sale existed then as now, even though it hadn't been formulated and John seemed to understand it, having a peculiar and wonderful line of goods to sell he did something unusual to get attention—"he dressed up in camels' hair, and put on a leathern girdle about his loins."

He wanted to reach the masses, and instead of going to the Waldorf-Astorias of his time he made his meals on locusts and wild honey. He drew the crowds, all right. Listen to this: "Then went out to him Jerusalem, and all Judea, and all the country about Jordan." "And seeing many of the Pharisees and Sadducees come to his baptism he said unto them," Now listen to this: "Oh! Generation of vipers who hath warned you to flee from the wrath to come?"

When I first read this I thought it was not a very good introduction to his selling talk. I hardly thought it was the right thing to say to get favorable attention, but we must remember that his audience was made up of "Pharisees" and "Sadducees" and that there were two sects among them.

A certain commentator tells us that the Pharisees of the time were for the most part rank hypocrites.

The Sadducees were a kind of free thinkers in matters of religion.

The Master's advance agent evidently "knew the other fellow." He was a good judge of human nature. He knew that he was talking to a class of people who would stand for more "plain talk" than any other, and that he must needs hit straight from the shoulder to rouse them. So he lit into them with "Ye Generation of vipers."

Even Billy couldn't beat that.

After he had been speaking for a very brief time he began to get down to basic truth.

Among other things he told them this:

"For now the axe is laid to the root of the tree therefore every tree, which bringeth not forth good fruit is hewn down and cast into the fire."

How true that is! It was true then and it is true now. It is

Every human tree that doth not yield good fruit (QQM) shall be cut down and out as far as the payroll is concerned, and cast into the hell fire of unemployment.

Read a little further in St. Matthews, Chapter 4, and you discover one of the great secrets of John's success. It was his loyalty to his Master.

He said to his audience:

"I indeed baptize you with water unto repentance, but He that shall come after me is mightier than I, whose shoes I am not worthy to bear."

There is a big lesson right there to every employe in the world.

One of the natural laws of human efficiency, one of God's laws, if you please, put in writing, reads thus: "If Thou Wouldst Be Successful Thou Shalt Be Loyal."

It is against the law of Nature for man to be disloyal and succeed. John was loyal to the man he worked for.

But he had none the best of the Master in this particular.

The Master was just as loyal to him as he was to the Master.

Listen to this:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized by him. But John stayed him, saying: "I should be baptized by thee, and comest Thou to me?"

And Jesus answering, said to him, "Suffer it to be so now, for thus it becometh us to fulfill all justice."

Then he suffered him.

Tell me honestly, John, you John of modern times, did you ever see a better example than that of co-operation and of mutual loyalty between the boss and the employee? You can't beat it, John. (Permit us to pause here long enough, to remark that we have just stopped at Altoona, and we find that we have gone 98 miles in the last 97 minutes. Personally, I feel rather thankful to the servant that is enabling me to do a pretty good day's work in New York, arrive in Chicago, do a pretty good day's work there, and lecture in Milwaukee in the evening. But we mustn't interrupt the sermon.)

Is it any wonder that God spoke out about this time and said: "This is my beloved Son in whom I am well pleased"?

I believe that it is very true that the Great First Cause is well pleased with the sons of men who, as employees, are loyal to their

employers, and also well pleased with his sons of men who, as employers, are loyal to their employes.

You know there are a great many people, John, who are laboring under the delusion that the Man of Galilee was an utter failure and that the Gospel which he preached was pure idealism, "good dope," as some put it, for the future life, but no good in the here and now. They say it wouldn't work and that anyone who would try to practise Christ's teachings, the essence of which is the Golden Rule, would soon be down and out in the business world.

Did you ever stop to think that it is really true that Christ was the greatest organizer that ever lived?

Rated by the world as an idealist, impracticable, a dreamer, so hated that they nailed him to the cross; even with all that handicap he started an organization and builded it so well and upon such a solid foundation that today he has more branch offices than any other personality, living or dead.

In the town where I was born, Vernon, Michigan, a little country village with only 700 people, he had three branch houses.

One brand of his goods was labeled "Baptist"; another "Methodist," and another "Congregationalist," and they all sold the same goods under different labels.

I have traveled through the United States from the Atlantic to the Pacific and from Canada to the Gulf, and I have visited all the large cities and many of the little towns; I have been pretty well over Canada, and I have motored thousands of miles through England, Wales, Holland and Germany and traveled some in France, and everywhere I go I find branch houses of the dreamer, the impracticable idealist, so-called. Some of these branches are the most magnificent structures in the world, cathedrals, costing vastly more than the greatest business skyscrapers. The Standard Oil Company isn't in it, either as to the amount of investment, number of branch houses, or number of employes.

The Standard Oil Company is a truly wonderful organization, because it is rendering a great service and is growing greater because its SERVICE rendering power is increasing.

Its goods are good, but they are not as good as the goods of the Man of Galilee.

One thing that seems wonderful to me is the fact that so

many of this man's goods have been sold and are being sold when he has so many poor salesmen.

He has many good salesmen (preachers who really persuade) but he has a lot of them who don't seem to believe in their goods very much, and yet the goods are so good that the sale is constantly increasing. Think it over, John, and let me know what you think about it.

A. F. SHELDON.

P. S.—By the way, we are going to have a big time at Area next Summer. I want you to come. Plan your vacation now and plan it for the last two weeks in July. A lot of Q Q M-ers are going to gather on our grounds. We are going to have a big time together for two whole weeks.

A. F. S.

**N**O ONE will enter into The Kingdom who has not got the heart of a little child. This is the first desideratum. The second is not unlike it. You must not only accept things with faith, as a little child, but you must have and use the keen common-sense and reason of a man. There are plenty of illusions, you need all your mental faculties. Accept everything as a child does; but examine and test everything as a man does—in the meantime without prejudice and without partiality. And finally be patient. Time and patience work the wonders of life. If you have the heart of a little child, the mind of a man, and the patience that, being fed by hope, never wearies, you have the three essentials for the accomplishment of any and all truth."

# A Page for Self Quiz

A Special Self Test Service for Business Philosopher Readers

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**T**HE service to which The Business Philosopher is devoted involves genuine aid to its readers in fixing consciously in mind, the heart-thought and meaning of each article published in each issue. Following are questions on points given, evolved from the articles in this issue for the guidance of the student reader in the Self Examination:

1. Name the distinction between working IN and FOR an institution.
2. By what CERTAIN methods may we win advancement?
3. What kind of employer is the one who receives most loyalty?
4. Do you know any specimen of the "Taciturn-Military-Type" of man?
5. What is your idea of Co-operation?
6. What seems to you to be the "heart-thought" in the article "Learn to Both Look and See?"
7. What is the usual cry of "backboneless" people?
8. Describe a right personal approach when one seeks to interview another.
9. What is Channing's view of the object and end of all right instruction?
10. What is the difference between EARNING good things in life, and having them given to us?
11. What brand of loyalty stands the test best, as outlined in "A Letter to John?"
12. Name the three essentials for the accomplishment of all truth?
13. What does the equation " $M+M+M$ " stand for?
14. Which of the three kinds of power is most important?
15. Why?

The answers to all these questions, and more, may be found in the articles making up this issue of The Business Philosopher.

# M + M + M

By A. F. SHELDON

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**Y**OU KNOW what that means, or if you don't you ought to. It means the three kinds of power of which every business is composed.

Now you know. Man-power plus Money-power plus Mechanical-power. Dan just said to me, said he, "It occurred to me the other day, Mr. Sheldon, that a scientist wants to go slow before he tells an artist what to do."

"Yes, Dan," I replied, "the judicious scientist always goes slowly in telling the artist what to do."

Dan accepted the correction, and I said, "Yes, that's a good thought, Dan. I believe I can write an article with that as a text, that will be of some service to our readers." Dan said, "Let's do it." I said, "All right," so here goes, and the subject of the article is "M+M+M."

One of the fallacies which creep into the reasoning of certain alleged reasoners, when they have either dimly or clearly perceived the fact that man-power is the cause of both money-power and mechanical-power, is this:

They confuse productive or creative power wholly with hand-power-man-power. They seem to think that the only kind of man-power that creates the wealth of the world is that which functions in physical exertion, work done by brawn.

This is indeed a most important factor of man-power and a very necessary factor, but let us remember that there are four kinds of man-power, of which hand-power is only one.

The four kinds are: first, intellectual, or know-how power; second, emotive or feeling power; third, bodily or physical power, and fourth, volitional or will-power.

Intellectual, emotive and volitional are all mind-power.

Physical functions in hand-power.

Intellectual functions in knowing. Emotive functions in feeling.

Volitional functions in action.

Of the three kinds of mental-man-power, all are creative.

Intellectual and volitional tremendously so.

Intellectual power alone functions in three separate ways: first, the power to think; second, the power to remember; third, the power to imagine.

Man's thinking-power is his mental factory. It is his workshop where he takes the raw materials of sensations and works them up into images, concepts, ideas, judgments, laws and principles. His memory is the store-room where he puts the raw materials away for safe keeping.

His imagination is the assembly room where he makes new things.

Imagination is the power to recombine recalled mental contents in a way that they have never been combined before.

Imagination is back of all invention, all new methods of production, in every department of the world's work.

It is the creative faculty in man.

Radium and gold are both metals, but radium is more valuable than gold. That is because God seems to have made less of it, and the price of it is regulated by the law of supply and demand. Gold and silver are both metals, but gold is more valuable than silver, and for the same reason.

Silver and copper are both metals, but silver is more valuable than copper, and for the same reason.

Copper and iron are both metals, but copper is more valuable than iron, and for the same reason.

Intellectual power, emotive power, volitional power and

physical power are all man-power, but Nature seems to have so ordained that she has produced a very much greater quantity of the metal of physical power, functioning in hand-power, than she has of the metal of intellectual, emotive and will power man-power.

We are whirling through Pennsylvania, the most wonderful manufacturing State in the Union. It is along towards midnight, and as we glance from the windows of our flying iron steed we see ourselves whistling by plants replete and undoubtedly well-furnished with mechanical-power, and strongly backed by money-power. This would, of course, all be rendered useless if there were no man-power, and of the hand-power kind.

Should the train stop, and could we mix among the workmen, we would doubtless find many who realize that the smoke stacks would stop smoking if they would all quit, and would remain stopped if the management could not supply other hand-power-man-power, who by reason of these facts imagine that they, with their hand-power, are creating all of the wealth.

Such men should study into this question of man-power, completely analyze it, and come to see with clearness that thinking, remembering and imagining power is productive and creative, and is actually the creator in a large way of the world's wealth. Then they would come to see the interdependence of all.

But what's all this got to do with the text that Dan gave me to preach upon? Just this: The thinking, remembering and imagining man-power, the heads of institutions, must become scientists if they are to fulfill their highest mission in a creative way.

Some one has said that a great many people don't think,

but just think that they think, and some just think that they think that they think.

Science is knowing, plus organization of the knowing. Art is doing or performance. High art is the doing of a thing artistically.

Science is the door to the development of high art. Man cannot do without knowing.

Man can do, inartistically, inefficiently, without having his knowing or knowledge organized.

But man cannot perform things artistically, be a true artist, until consciously or unconsciously his knowledge is organized. He will always do or perform more or less blunderingly until his doing is guided by the light of basic laws and principles. It is the duty of the men higher up to use their knowing or intellectual power to the end of understanding, among other things, the Science of Thinking, Remembering and Imagining. It is then that they can largely become their own efficiency engineers. They are already familiar with the technique of their own business. They know that better than any outsider can know it.

The specialist in efficiency engineering may be not only an artist but a master in his understanding of general and universal laws and principles. He may be a past master in the Science of Mentation.

But if so, he knows that all true knowing is based on sensation, and that it is a physical impossibility for him, in a brief period of time, to sensate every part of a business, the technique of which is strange to him.

The artist, the doer, the man who has sensated possibly every part of the business in which he is engaged, knows that business better than any outsider can know it.

One of the greatest elements in intellectual man-power is

sound judgments and sound judgments have but one final basis, accuracy of sensation. Accuracy, by force of natural law, necessitates repetition. It takes time for repeated sensations to ripen into the vividness of images; repeated images to ripen into clear-cut concepts; much experience to enable concepts to result in accurate ideas; many combinations and re-combinations of ideas to form accurate judgments.

And right there is where the intellectual-man-power of many institutions stops. There are two more rounds on the ladder of intellectual attainment. The next round is the perception of laws.

This is the result of the perception of an accurate relationship between each of many ideas.

The highest round in the ladder of intellectual attainment is the perception of a PRINCIPLE.

A PRINCIPLE is the reason why back of the law, the reason for the existence of a law.

Scientific management has reasoned out many of Nature's universal laws and PRINCIPLES which apply to every business in the world. The efficiency engineer has had and will continue for some time to come to have a place as an adjunct to the intellectual man-power of business institutions, but as Dan says, he should go "slow." Of course, Dan meant he must go slowly. He will, if he is judicious. All change should be evolutionary, not revolutionary.

Let us suppose an efficiency engineer who understands laws and PRINCIPLES, those which are basic and universal. Let us suppose this same man having sensated for years and years the technical operations of a given business, as for instance, the railroad business or the steel business. Then indeed we would have an efficient efficiency engineer.

No efficiency engineer can possibly sensate with accuracy the technique of many different lines of business.

But the men at the head, the men who are the bosses, higher up in any given line of business, can come into an understanding of the Science of Thinking, Remembering and Imagining. They can come to know themselves, and how to build not only the power to think, remember and imagine, but their sensibilities and their will. It is entirely possible for them to come into a thorough understanding of the PRINCIPLES of scientific management. They can come to know the Science of Analysis and of Synthesis. They can become better judges of human nature.

They can come to understand the Psychology of Business. Its laws and PRINCIPLES are fixed and certain, definitely known and universal.

They can come into an understanding of the fundamental PRINCIPLE which is at once the heart and center and the sustaining power of the foundation of all permanent and profitable relationships.

This type of efficiency engineer is gradually arriving. May its number multiply; the man who has mastered the technique of his business through multiplicity of sensation concerning it plus an understanding of the fundamental branches of knowledge above referred to. Such a man becomes the scientific artist.

His doing is backed by organized knowing. He walks in the light of the understanding of universal laws and PRINCIPLES. He no longer stumbles in the darkness of misunderstanding. Then the doing of the right thing, right, at the right time, with the right spirit, becomes part of his subconscious life.

Artistic doing becomes automatic.

Then he is no longer merely an artist. He becomes a Master.

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is  
**The Science of Man Building**  
Included in  
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In addition to this it teaches him the fundamentals of reading human nature.

It teaches him the scientific principles underlying a complete and exact analysis of his own business, or anything else. Having analyzed it, it teaches him how to put it together again in logical sequence. It develops the powers of expression, thus enabling him to talk collectively and to become a better teacher and a better leader of men.

It gives him an understanding of the Psychology of Business in the sense of busy-ness, human activity, including that of particular interest to the business man, namely, Commerce.

The Science of Man Building includes Business Psychology, an understanding of the laws of the human mind related to trade.

In a nutshell, it shows him the science of bringing his life into harmony with the four basic laws of human efficiency, namely:

**First.** Know Yourself, and how to build your efficiency qualities.

**Second.** Know The Other Fellow.

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APR 2 1915

# The BUSINESS PHILOSOPHER

The Magazine of  
PRACTICAL BUSINESS BUILDING

*Arthur Frederick Sheldon*  
Editor

April, 1915

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35 Cents a Copy

*Ancient Wisdom Applied  
to the Development of  
Man's Service-Rendering  
Power.*

PUBLISHED MONTHLY BY

The Area Institute of Business Technology  
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and the air begins to suggest the coming summer, is the time for you to plan your program including the date in July, the last half of the month, when you will want to really be free from the heat and travail of city life. Plan then, to come to AREA in the County of Lake, Illinois, which is the home of **The Sheldon Summer School.**

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## Speaking of The Sheldon Summer School

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**THE WHOLE STORY**

It's from Toronto.

Dear Mr. Sheldon:

Your letter just received vividly recalls the ten days of pleasure and profit which I spent at Area three years ago, and which will live in my memory till the grim Harvester claims his due. Of all the vacations I have spent, I think I may say that I have fonder recollections of that summer than any other.

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(Signed) J. ALEXANDER.

(Dated) June 8rd, 1914.

Now, if that testimony can be improved upon, and some other place be given higher encomiums, why, it'll be "going some," won't it?

Address—Silvester Schiele, Bus. Mgr.,  
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Say "I Saw It in the Business Philosopher"

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# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

APRIL, 1915

Number 4

## BY THE FIREPLACE

Where We Talk Things Over

Come ye! Come ye! Come ye!

Come, all ye Q Q M-ers.

The log is burning brightly, let us foregather.

First let us call upon ancient wisdom to help us improve our service rendering power.

Let us listen to Sadi of Persia, the wise man of the East, who was born in the first year of Atabak Tokla's reign, or A. H. 571, A. D. 1194.

Sadi was born at the capital of Pars, or Persia proper.

The epithet of Shirazi applies equally to him and Hafiz, as much honored natives of that Dar u'l'ilom, or seat of learning.

Sadi is an old friend of mine. I can assure you as fellow Q Q M-ers that he is worthy and well qualified.

When I was writing the Science of Business Building he helped me much.

We had many pleasant evenings together; at least they were very pleasant to me.

He is with us tonight, and will now give us a few words on the subject:

### "On the Benefit of Being Silent"

"A person with a harsh voice was reciting the Koran in a loud tone. A good and holy man went up to him, and asked: 'What is your monthly stipend?' He answered, 'Nothing.' 'Then,' added he, 'why give yourself so much trouble?' He said: 'I am reading for the sake of God.' The good and holy man replied: 'Then for God's sake do not read; for if thou chantest the Koran after this manner, thou must cast a shade over the glory of Islamism or Mussulman orthodoxy.' " If therefore, all you Q Q M-ers, you would get the favorable attention of the parties of the second part with whom you converse and proceed to sell your merchandise or your ideas; in other words, if you would get the minds of those with whom you communicate to meet your own, which is to say: if you would first of all secure favorable attention and then proceed to change that to interest, so intensify interest that it changes to desire, and then so intensify desire that it changes to action, beware of thy voice.

Look well to its quality.

Be not discouraged if perchance nature blest you not abundantly in that direction.

Remember the Demosthenes to whom Nature was not kind in this regard. All of which reminds me of a story.

A certain inebriate was sitting in the back seat in a revival meeting. The stove was near by and the room was very warm, and he went to sleep. He was aroused by the loud voice of the preacher, saying this: "What has the Lord done for you?"

The inebriate, who was cock-eyed, freckled-faced, bow-legged, pug-nosed, hunched-back, and generally misshapen, impelled by the positive suggestion of the preacher, arose and said:

"All I can say is that he nearly ruined me."

So it was with Demosthenes as far as natural adaptability for persuasiveness of speech is concerned.

Nature bestowed upon him an ugly body and a harsh voice. Not only that, but an impediment in his speech, in fact, he stuttered.

A certain great injustice had been done to his family by unscrupulous people in whom trust had been placed. They had not grasped the utilitarian value of the Service idea. They thought the going was good and they proceeded to get without giving.

They contrived to beat the house of Demosthenes out of much money. Whereupon this uncouth youth resolved that in spite of the handicaps placed upon him prenatally he would become a great speaker, that with the power of speech he might bring the traitors to justice and redeem his fortune.

He walked the beach alone with Nature only as his companion.

He talked out loud to the waves.

When he stuttered he put pebbles in his mouth and declaimed the louder.

Opposite extremes are equal. He added other impediments to those that Nature had imposed upon him, and then by force of will overcame them all.

He forced himself to talk without stuttering. When he had done this once it was easier to do it the second time.

"This one thing I do" conquered.

"I will" won out.

Demosthenes became the most famous orator of his times.

He proved the law that man's destiny is of his own making.

He knocked the laws of heredity into a cocked hat, and proved that present environment is more potent than past, and

that enough. "pep" and persistency will permeate prenatalism and cure the cancer of adverse tendencies born of inheritance.

And so then, although Nature had nearly ruined him in the making, he corrected natural tendencies and became a man of power.

And so then, John, if you have a harsh voice and want to cure it, you can—will you? That's the question. Are you willing TO PAY THE PRICE? To many a salesman, or rather order-taker, could that "good and holy" man hear him discuss the virtues of his house and its merchandise, he would say: "Then, for the sake of thy house do not talk."

Could the head of the house hear many of the conversations which take place between its representatives and the patrons of the house, then the head of the house would probably use the same language as that of the holy man.

\* \* \* \* \*

A harsh voice is by no means the only marked defect in the language of the order-taker.

The "talk" of many who communicate with customers reflects the impediment of ignorance of their goods. The talk is conclusive evidence that they have not obeyed that fundamental law of business efficiency, which, if put in writing, reads: "Know Thy Business."

\* \* \* \* \*

A friend of mine had been informed by the wagging tongue of a satisfied purchaser that a certain department store carried fish skin beads.

Fish skin beads are made of a composition of fish scales and are said to be very beautiful. While not nearly as expensive as the real thing, they are of real service. My friend decided that he would buy a string.

He went to the department store where his friend had told him that they were for sale. Three different floor-walkers denied the allegation and informed him that they did not carry them in stock.

If I recall correctly, two of the three informed my friend that they had never heard of such a thing.

My friend believed the word of his friend more than he did of the floor-walkers who did not know their business, and after playing Sherlock Holmes long enough detected the department in which they were for sale. Whereupon a certain young lady waited upon him.

She exhibited two strings of beads; the price of one was \$9.00 and the other \$15.00.

My friend inquired: "What is the difference between these two strings of beads?" The young lady replied that there was \$6.00 difference. My friend said: "I think I could figure that out for myself but what I want to know is why your firm charges \$6.00 more for one than for the other?"

And from the depths of the wisdom of this representative of a mighty commercial house came the words: "I guess they need the money."

My friend left the store in disgust, and went to a regular jewelry shop. The young man who waited upon him was also an order taker and could give him no intelligent description of how fish skin beads were made, the process by which this new concept had been evolved and he was about to leave the store when the proprietor came to the rescue and gave him an interesting dissertation upon the making of fish skin beads and the man bought two strings instead of the one he had previously intended to buy.

This man was consciously or unconsciously in harmony with the law of commercial efficiency, which reads: "Know

Thy Business." The true function of the salesman is that of teacher. His function is to teach the prospective patron the merits of his product.

You cannot teach unless you know. You cannot know unless you analyze. You cannot analyze unless you take enough interest in your business to dig into it.

There is hardly an article for sale in the biggest of department stores but has an interesting history.

The average wall paper salesman exhibits wall paper in a perfunctory sort of way. He knows nothing of the history of the evolution of wall paper, of the different designs, etc.

There is one of whom I know who is different. He loves wall paper. He has made a study of it. It is a pleasure to buy wall paper of him. He has a certain line of customers who would go blocks and blocks and even miles and miles out of their way to trade with the particular store where this particular man is employed. Just as you and I would wait thirty minutes for our favorite barber, so his customers will wait for this particular man to wait upon them.

He sells more wall paper than a dozen order takers.

A prominent and intelligent man employed by a vast commercial emporium once told me that if a machine could be invented that would reach up and take the goods down from the shelves and exhibit them to prospective patrons, and then when the patron had selected what he wanted, replace the goods, such a machine would perform a more valuable service than do many of the human beings who are employed for that purpose.

He clinched the logic of his argument by saying that a machine would at least not offend anybody nor make the store ridiculous in the eyes of patrons, whereas many human beings, by their talk, either offend or else make the store ridiculous.

And so then, therefore, Q Q M-ers, there is a great lesson to be learned from the words of our friend Sadi. Read them and heed them. Heed not alone his advice concerning the quality of voice in which you express your words. Have real thoughts to express concerning your product. Know your goods and know them through and through. Spend less time with moving picture shows and such like. Spend a little time in the public library and in the company of your betters, remembering there is a wide difference between temporary enjoyment and permanent happiness.

Learn to love your job, remembering if you do not love your job she will get a divorce from you.

The time is coming when members of the five per cent, that is to say, the employers of the world, will set aside at least one room of their building for a library. In this library will be found the necessary mine of knowledge to enable those who have a backbone instead of a wishbone to know the goods of the house, and know them through and through.

Every business house should have a circulating library. This library should not be confined to books giving technical knowledge of their business.

Milk is good. So is meat for many. Potatoes are good food for the normal man. But any kind of physical food becomes a surfeit if indulged in as a steady diet.

The technical knowledge of one's business is good. It is essential. But the human mind needs a variety of mental food as much as the physical body needs a variety of physical food.

\* \* \* \* \*

If I am not careful I shall be talking more than Sadi. Listen to him again.

"A merchant happened to lose one thousand dinars.

"He said to his son: 'It will be prudent not to mention this loss to anybody.'

"The son answered: 'O Father! it is your order and I shall not mention it; but communicate the benefit so far, as what the policy may be in keeping it a secret.'

"He said: 'That I may not suffer two evils.

"'One the loss of my money.

"'Another, the reproach of my neighbor:—Impart not thy grievances to rivals for they are glad at heart, while praying, God preserve us; or there is neither strength nor power, unless it be from God!'"

All of which reminds me as I think of many whom I meet as I travel along the turnpike of time of that old, old story of the parrot. You know it but this time lets not alone listen to the story but try to apply its truth.

Once upon a time there was a parrot which was very proficient in the art of speech. Among other things he had learned to say: "Sic 'em" when he saw a dog.

One day, while free from its cage and sitting upon a perch none too high a dog entered the room. Whereupon the parrot indulged in his favorite expression upon such occasion.

The dog pricked up his ears and looked about to answer it. The parrot said "Sic 'em Tige." The dog located the source of command and obeyed the order. When it was all over and Polly had managed to get out of the reach of further harm, with tail feathers gone and one badly damaged wing, he looked himself over carefully, and then remarked: "Polly, you talk too ——— much."

Many business men talk too freely concerning the affairs of their company. Many employes with a nose for gossip do the same thing. Stories are like snowballs, the further they

roll the bigger they get. This is especially true when they are made up of the snow of gossip.

That's a bad figure, however. Gossip is more like mud than snow. Don't start any mud balls of gossip if you want to grow in your business and want your business to grow.

Some perchance may be prompted at this point to arise from the circle about the fireplace and remark "But you counsel telling the truth." My answer is "There is a wide difference between telling the truth when you speak and not speaking when the telling of unpleasant truths is not called for or even unavoidable."

\* \* \* \* \*

The tendency of many is to interrupt the one who is conversing. Remember, O ye Q Q M-ers, especially ye who are salesmen in the technical sense of that term, you whose business it is to market the wares of the house you represent, remember this: It were wiser to let the other fellow buy than to be obliged to sell him something. Many in all there be of the electric temperament, those whose tendency it is to talk much—many I mean among your customers.

Be quite accommodating and if the party of the second part is desirous of doing most of the talking by all means accommodate him. On this question remember the words of Sadi whom I now request to take the floor and say something on this point.

Sadi: "I overheard a sage who was remarking:

"If anybody acknowledged his own ignorance, he is that person who while another may be talking and has not finished what he has to say, will begin speaking.

"A speech, O wiseacre, has a beginning and an end. Bring not one speech into the middle of another."

A man of judgment, discretion and prudence delivers not his speech until he find an interval of silence.

\* \* \* \* \*

I was once talking with a wise and most successful banker. He was a man of much knowledge but relatively little speech. He related to me on one occasion how a certain man once visited him at his home. This man was of a most loquacious nature and given to much conversation.

The banker remained silent, simply nodding assent now and then for the reason he could do so in honest agreement with that which his visitor had to say. Occasionally he interjected a remark more in the nature of stimulating further speech on the part of his visitor than to take any real part in the discourse.

When the man came to go he expressed himself to the effect that he had had one of the most delightful visits that he had ever experienced. This in spite of the fact that the wise banker had probably not given utterance to one hundred words during the course of the evening.

Let us seek to cultivate the art of being good listeners. Now, finally Q Q M-ers let us listen to our wise guest of the evening while he gives us a basic truth concerning the words of those who cannot understand us and who would even openly oppose the principle of service for which we stand.

\* \* \* \* \*

"I spoke to one of my friends saying: A prudent restraint on my words is on that account advisable, because in conversation there on most occasions occur good and bad; and the eyes of rivals only note what is bad. He replied: O brother! that is our best rival who does not, or will not see our good!—"The malignant brotherhood pass not by the virtuous man

without imputing to him what is infamous:—To the eye of enmity virtue appears the ugliest blemish; it is a rose O Sadi! while to the eyes of our rivals seems a thorn. The world illuminating brilliancy of a fountain of a sun, in like manner, appears dim to the eye of the purblind mole."

\* \* \* \* \*

Remember John, that when you stand for the Principle of Service you are standing for the one principle to which are related all of Nature's laws of successful human conduct.

When you cry in the wilderness of men the gospel of Q Q M you will occasionally encounter those who are spiritually blind and whose eyes are darkened even to the light of the sun of service.

When you encounter such, remember the words of The Master and say in your heart "Forgive them Father for they know not what they do." Stand pat, yes, stand pat, you are standing for something worth while when you stand for the Principle of Service.

Make the three lines of your triangle grow. Make them grow even as God makes the oaks grow, a little stronger in every way, just a little stronger every day.

Make the left side of your triangle grow.

That's Quality you know.

But as you do this be sure that you make the right hand side of your triangle grow.

That's Quantity you know.

If you improve your Quality, but your Quantity keeps not apace with your Quality your triangle will be a lopsided figure.

Therefore, keep those lines equal. Be not discouraged if the growth seems slow. Remember that God can make a mushroom in a night, but God himself takes a long time to make an oak. Be an oak in the forest of mankind.

As you increase the two sides of your triangle, don't forget the base, the bottom line.

The two sides of the triangle diverge. The longer they become the greater becomes the distance between the lower points of the two.

And the base of the triangle is mode of conduct, right mode of conduct.

You must increase the excellence of your mode of conduct in order to keep the two sides of your triangle growing.

If you increase the two sides of your triangle you are obliged by the mandate of Natural law to increase your Mode line.

If your Mode line doesn't correspond to the two sides of your triangle there will be an opening in the bottom, and the bottom will fall out of your job.

The same is true of you, Mr. Head of the Business, Mr. Board of Directors, Mr. Composite Combination of Officers and Directors. No matter how excellent the quality of your goods and the quantity of your goods unless the base line of your triangle, the mode of conduct of your business in its four grand divisions, executive or administrative; finance; manufacturing or providing; and finally the sales division—unless I say the Mode of Conduct of each of these four grand divisions of the business is excellent, the bottom will eventually fall out of your business, regardless of the excellence of the Quality and Quantity of the goods, which you deliver to your patrons.

"In the knowing department train memory—banish forgetfulness. In the feeling department train confidence—banish doubt. In the body create strength—banish weakness. In the will cultivate decision—banish indecision."

# Success

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**O**PINIONS differ as to the real understanding of the word Success. Some define it by the amount of their bonds, and mortgages, others by the amount of money they have acquired. Wealth and other personal possessions may be a great help to them, as a means of gaining their desire, but he who thinks that riches alone is only necessary can never attain to the throne of true greatness. Each and everyone of us has some work to perform and whether we live in the business or social world, our success will be recognized by the Quality, Quantity and Mode we give in the service to others.

Each of us I am sure at this moment can honestly answer without much thought on the subject, whether or not we are giving Service in the most accurate, speedy and ethical manner. Which terms are synonymous with Quality, Quantity and Mode. If in your service there is Quality, there must be accuracy, for accuracy is one of the elements contained in Quality. For instance a stenographer in writing up her letters, misspells words, uses wrong punctuation marks,—now this not only takes away from the form and appearance of her letter, but deducts from the Quality of her service. She may write one hundred such letters and her Mode of conduct may be perfectly correct. But the first and all important attributes of her Success are wanting. Namely the Quality of her service.

But whether we are stenographers or bookkeepers or whatever else we may be in this business world, we all have to render service to one another in the office, otherwise we are not living up to what the Q. Q. M. club stands for.

If one is a keen observer, and not only observes but remembers, he is increasing his knowledge and therefore is increasing his ability which is Quality, which is the result of the development of his knowing powers. So it can easily be seen that in order to increase our ability we must first increase our knowledge and to do this we must train our senses and our memory.

We often meet people in the course of our daily life who can remember the birds they have heard, the delicious fruits they have eaten, or perhaps the fragrance of the flowers they have passed while strolling through the May woods. These people are close observers. On the

other hand, others can walk along the same pathway and not notice any of these things. Their eyes may be as good and their ears as acute, but they do not pay attention, and consequently the messages which the senses are carrying to the brain are incomplete and cannot be recalled when wished.

Coming back again to the understanding of the word **Success**, Mr. Sheldon has defined it as the "Capacity to use and enjoy the fruits of one's own industry in the service of others." This I believe should be the meaning understood by more of us. Greatness as well as Success is not beyond the reach of any one. If we go back into history we'll see that it isn't riches that make Success. Do not the lives of John Milton, Mozart, Michelangelo and Raphael teach us that success is the capacity to use, and enjoy the fruits of our own industry in the service of others? They show us what we **might** be by using our mental powers, so as to render Quality, Quantity, and Mode in our Service, not to the Twentieth Century and the centuries to come, as they did, but to what the present time requires. MARY MCGARVICK.

Never before was there such a demand for the exceptional, the resourceful man; the man who can think, who can plan, who can devise new and original ways of doing things; the man who can handle the situation and solve problems through his resourcefulness; who can "do the right thing, right, at the right time, in the right spirit;" who can anticipate objections as well as requirements; who recognizes no impediments; and who can make friends for his firm as well as for himself.

W. IRVING LAKE.

The Lord of Achievement looked down from his high place,  
Down on the toil and stress of business here below  
Where strong men battle for their daily bread.

One man there he saw well hidden in the mazes of knowledge  
Commanded yet himself commanding,  
Relying on, as his only hope  
ABILITY.

Another, trusted by his fellowmen  
Loyally in the treadmill of life  
Carrying the burdens imposed by others upon  
RELIABILITY.

And here another, driven on through the years  
Relentlessly towards the ultimate  
Never rising, but only plodding with  
ENDURANCE.

And yet another still, moving ever moving  
Progressing whether wisely or unwisely with  
Quickened strides never satisfied, a prey to  
ACTION.

Slowly the Lord of Achievement turned and with muttered words  
Said "Give me the man in whom all these powers combine. To him  
Shall high commands be given, and still more, aye, even to SUCCESS."

H. H. WEBBER.

"Every business man should appreciate the fact  
that each employe in a measure reflects his em-  
ployer's personality and methods."

# With Apologies to Hamlet

By J. A. GABEL

TO CUT or not to cut, that is the question,  
Whether 'tis better in the end  
To let the chap who knoweth not his business,  
Sell his goods at cut-throat prices, or,  
Take up arms against his competition  
And, by cutting, cut for cut, end it—  
To cut—and thus by cutting put the other cutter  
Out of business—'tis a consummation  
Devoutly to be wished. To cut—to slash—  
Perchance myself to get it in the neck—  
Aye there's the rub; for when one starts  
To beat the other fellow's prices, 'tis like as not  
He'll find he's up against it hard.  
To cut and slash is not to end confusion  
Nor cure the many evils that industry is pestered with;  
Nay, nay Pauline; 'tis but the forerunner  
Of debt and mortgage that such a course portends,  
'Tis well to get the price that goods are worth  
And also take the joy and profit  
Found in a friendly unity of action,  
Instead of wasting all the meat of gain  
In unhappy and vindictive opposition.  
Price cutting doth appear unseemly,  
And fit only for the man who knows not costs  
Nor what his finished goods are worth, and who, ere long  
By very stress of making vain comparison  
'Twixt bank account and liabilities  
Will from the futile struggle make his exit.

"Think right, breathe right, eat right, and exercise  
right."  
SHELDON.

# The Get-Together Spirit

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SOMEbody said: "United we stand; divided we fall." And then, Longfellow, I believe it was, said:

"All your strength is in your union,  
All your danger is in discord."

Still in many great business houses, there is too little of "Get Together Spirit," manifested. It is a wonder to the one who gives the matter a little consideration, why the advice of the sages both of our own times and those just preceding ours, is so little heeded by men and institutions that are honest, ambitious and zealous, as well as aspiring and enterprising.

Certainly, there is no lack of instances where men and women are banded together with the declared purpose of advancing each other's interests mutually. Yet, a close look often reveals an inharmony due to the natural tendency of everyone to place HIS or HIS INSTITUTION'S interests ahead. This is very wrong to be sure, but it frequently prevails as though by tacit agreement that "if you don't look after your own interests no one else will."

Now and then an institution here and there does have a banquet for its employes. Admirable as this is; tending to unite the various ranks into a more harmonious whole, at least for the moment, yet even here individual selfishness sometimes shows its ugly head. The critic and fault-finder seldom failing to point out the underlying thought responsible for the gathering, i. e., that improved results in the form of greater profits, might be experienced by those who promoted, fostered and encouraged the occasion.

But the true "get together" spirit, is one that means just what that phrase implies. It means exactly GETTING TOGETHER that ALL shall prosper. It means that ALL the participants shall benefit in due proportion to their merit and responsibility.

The real need at the "rally night" meeting of employers and employes, is for some motive above "the mere money" idea. For an ideal rather, having for its objective the development of the qualities inherent in each member, for good. Some means having a tendency to strengthen the individual for the good and aid of all, really; something for use as a track to run upon; a source of study effecting the PRIN-

CIPLE OF SERVICE of the unselfish sort. This is the idea of optimism which is needed in "get together meetings," and this is coming along at a pace which is tremendously encouraging to men and women of vision.

Research work along SERVICE Lines—REAL Service—Service as a PRINCIPLE, is the kind of thought which will weld workers together and in loyalty to the House. Let workers of all grades come to see and understand in open meeting TOGETHER, that the Spirit of Service, is the Spirit of Progress, and that the matter of Concrete Money Profit is a certainty of the "after the fact" sort. Then "Getting Together" will invariably prove a blessing.

In the course of a recent address before the business men of Jamestown, New York, Mr. E. St Elmo Lewis, did not omit to consider the subject of Education from the common school view point, and how average men neglect that subject. He said:—

"I know men who raise dogs and I know men who raise cattle. They know the pedigree of every pup and calf in their kennels or their barns, but when I ask them who teaches their child they can't tell. They have never been down to see who teaches their child, they have never taken any interest in who the school commissioners or the members of the educational boards were. They know less about the education of their child than they do about the pedigree of an Airedale pup. They have never given attention to the greatest problem that this nation confronts. This is wrong. It is an error that we all are feeling."

## A Few Minutes With Eberhard

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**R**ECENT developments in the affairs of organizations generally, have emphasized the distinction and the expressed result in individual effort and enthusiasm of

**DOING THE WORK YOU LIKE**

and

**LIKING THE WORK YOU DO.**

"I am susceptible," says Geo. F. Eberhard, "to the above conflict between desire and intention, and often have to force my mind back into line."

"Doing, the work you like, versus liking the work you do, is psychological—it's an attitude of mind.

"It's a serious problem with the Executive, for he soon learns in business that **NO ONE CAN BE FORCED TO DO ANYTHING WORTH WHILE.**

"The Executive finds it a serious problem, for the reason that he soon learns that while he can and does eliminate the loafer, the bluffer, the shirker, the pessimist, the crank, and the sandman, as well as the soak, the common buckler and stubborn hold-back, is another proposition.

"It is comparatively easy to change a plan or system, adopt new methods or ideas—but its **SOME PROBLEM** even for a Master Mind, to **MAKE** the **CHAP** go somewhere or do something and do it with the force and enthusiasm necessary to **EFFICIENCY**, when he wants to do something else which he **LIKES TO DO** better.

"Pessimism grows, courage diminishes, sorrow enters and humor dies, and acute self-pity is the usual result of the false conception thus matured by most men, that it's easier to do the work you like, than to like the necessary work set for you to do.

"In the end, the measure of a man's success is just equal to the degree of his earnestness. If one will do his best in all undertakings—for to be earnest is to be devoted to the work in hand—he will obtain from it sufficient pleasure and profit.

"Joy and happiness come from within, and if we don't get them out of ourselves as we work, we will never know what they are."

In strenuous times we must all give and take. Someone must lead. Others must support or follow. None of us can be right all the time,

and no one but yourself can make you unhappy or dislike what you are doing.

The satisfaction in victory is in the fight to win it, and remember no honorable work is bad or disagreeable except as you think it is.

Watch yourself—smile. Do the work before you to the best of your ability and all will win. Everyone who hesitates and holds back must be carried forward by a doer, and there is no gain. One “holdback” offsets the progress of some one else, and as a result two units are counted out of productive work.

And don't criticise. The Boss is human; so are you, and with your enthusiastic support he will do better planning, and everybody will win.

“THE BIG MAN delegates AUTHORITY when he imposes RESPONSIBILITY.

THE BIG MAN seldom does anything that he can get SOME ONE ELSE to do acceptably.

THE BIG MAN handles big things; and among others, BIG ASSISTANTS.

THE BIG MAN is never “busy” fretting.

THE BIG MAN is in harmony with Laws and Principles, and knows why.” M. and M.

# Will to Win Always; This is no Joke

It's the Doubter that Fails

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“**W**HERE there's a will there's a way.”

This old truism intrudes itself whenever a fellow says  
“I can't.”

It really amounts to Sheldon's outworking of the difficult things, when, as he says: “There is no difficulty so great but what you can get around it, over it, through it, or under it.”

Or it is that the above venerable adage, as well as the more modern declaration, merely captivates with “words, words, words”—that hold out a promise not to be fulfilled?

Bill, old friend, it's worth your while, let me tell you, to look closely into this question of **Power to Will—Accomplishment**. There is an answer—definite and indubitable. Let us each find it for himself. Resemblances are very often deceptive though, let us not forget that. That which at first flash would seem to be success is frequently seen to be the basest of counterfeits upon a closer view. Let us keep our heads clear and our feet firm.

The Will, you know, Bill, is not an originator. The Will does not remember nor imagine. Neither does it judge nor reason. The Will does not ideate nor conceive. It closes the deal. It sits upon the throne of Decision and Action. Its function is that of Presidency; Judgeship. This Lord of the mind, Will, presides over the meetings of its Cabinet—Observation, Knowledge, Judgment, Reason, Wisdom, Concentration, Justice, Loyalty and Love—and when these great investigators and guides place their findings before it; then Decision and Action is swift and sure.

Now here's the lesson—see to it that your life's practices develop your mental and moral qualities to the level of clear seeing—accurate knowing—dependable judgment—logical reason—exalted wisdom—and keen concentration—all tempered by even handed justice, inherent loyalty and loving kindness. Then turn on the “I Will” power and it is done. It is practically automatic at the finish, provided we have come to really **know** and **feel** as well as merely believe, along lines of positive truth and right.

Then backbone develops, and “wishbone” recedes and lessens.

Hamlet's “to be or not to be” depends upon our Will Action today, as it did in the time of the Melancholy Dane, and in the days to come it is sure to be—**SHALL** we or shall we **NOT**? **WM. T. GOFFE.**

## CO-OPERATION IN NATURE.

"Help one another," the snowflakes said,  
As they huddled down in their fleecy bed;  
"One of us here would not be felt,  
One of us here would quickly melt;  
But I'll help you and you help me,  
And then, what a big white drift we'll be."

"Help one another," the maple spray  
Said to his fellow leaves one day;  
"The sun would wither me here alone,  
Long enough ere the day is gone;  
But I'll help you, and you help me,  
And then, what a splendid shade there'll be."

"Help one another," the dew-drop cried,  
Seeing another drop close to its side;  
"The warm south breeze would dry me away,  
And I should be gone ere noon today;  
But I'll help you and you help me,  
And we'll make a brook run to the sea."

"Help one another," a grain of sand  
Said to another grain just at hand;  
"The wind may carry me over the sea,  
And then, O what will become of me?  
But come, my brother, give me your hand,  
We'll build a mountain and there we'll stand."

And so the snowflakes grew to drifts,  
The grains of sand to mountains,  
The leaves became a pleasant shade,  
The dew-drops fed the fountains.

—Author Unknown.

### "Laugh It Off"

When you feel like "falling in"

Laugh it off;

When you're sorry you "have been"

Laugh it off;

Feeling "Blue" don't help a bit,

Better to be "Glad of it,"

Laugh it off.

Keep your "Sense of humor" bright

Laugh it off;

Polish it with all your might,

Laugh it off;

Nothing matters over much

Tighten up your "Wisdom clutch,"

Laugh it off;

I am writing this for you,

Laugh it off;

Like as not 'twill help me, too,

Laugh it off;

Worry never made a man,

Let's just do the best we can,

And Laugh it off.

—W. E. Fitch.

# Talks With Apperson Dealers

By J. H. NEWMARK, Adv. Mgr. Apperson Bros., Auto Co.

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**T**HE other day I heard a real SALESMAN talk—it was in New York.

He was alive with knowledge, enthusiasm, energy and optimism. And all he had to sell was a device not larger than a peanut—a mechanical invention.

But how he did rave about it!

How he talked! His face beamed! His eyes sparkled! He fairly radiated confidence! To him his article—the object he sold—was a new wonder of the world.

His words gave the article a new meaning. You forgot he was describing a little mechanical contrivance. You forgot he was selling the dulllest sort of a thing, for he made you SEE the object from HIS standpoint.

His voice rang true, also. He evidently believed what he was saying. Thus he was IMPRESSIVE. He was “wrapped up” in his subject. And he never left it for a moment. He just talked business.

I saw him several weeks later in Detroit.

He was still at it. He hadn't lost a bit of his enthusiasm, energy, or vitality.

His plea—his argument—his selling talk—was just as fresh as when I heard it for the first time. To hear him, it would have occurred to you that it was his first day on the job. He was SO glowing, SO convincing, SO sure of what he was saying.

That's the kind of salesmanship that wins. This man I speak of has so much faith in himself and in his goods, that he simply cannot fail.

It is necessary to put Action, Life and Energy, into the words uttered, and the face must at the same time interpret the speech. LOOK earnest.

Let us not forget for a single moment that, like the actor on the stage, the salesman must be consistent in performance.

The salesman must not vary in the power of his solicitation.

He must do the very best he knows how each time.

For in the end it spells “Victory.” Nothing short of this can possibly win.

# Service

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Is thy cruse of comfort failing?  
Rise and share it with another,  
And through all the years of famine-  
It shall serve thee and thy brother;  
Love divine will fill thy storehouse,  
Or thy handful still renew;  
Scanty fare for one will often  
Make a royal feast for two.

For the heart grows rich in giving;  
All its wealth is living grain;  
Seeds which mildew in the garner,  
Scattered, fill with gold the plain.  
Is thy burden hard and heavy?  
Do thy steps drag wearily?  
Help to bear thy brother's burden,  
God will bear both it and thee.

Numb and weary on the mountains,  
Would'st thou sleep amidst the snow?  
Chafe that frozen form beside thee,  
And together both shall glow.  
Art thou stricken in life's battle?  
Many wounded round thee moan;  
Lavish on their wounds thy balsams,  
And that balm shall heal thine own.

Is the heart a well left empty?  
None but God its void can fill,  
Nothing but a ceaseless Fountain  
Can its ceaseless longings still.  
Is the heart a living power?  
Self-entwined, its strength sinks low;  
It can only live in loving,  
And by SERVING love will grow.

—ELIZABETH CHARLES.

# As an Executive Would You be Great?

By AUSTIN WOODWARD

IF SO above all things, be consistent. No real general is ever erratic in directing his campaign. He has a clear and abiding conception of the end in view, and adheres consistently to a set line of procedure. Therefore, don't get into the habit of giving hasty orders, then countermanding them. Have a reason for every command you give. The man who is constantly changing his tactics never knows what he wants—confuses his allies—and seldom gets anywhere.

Napoleon's successes were said to be due in a great measure to his marvelous mastery of detail. But he came in touch with that detail through the recorded observations of his aides. To have done otherwise would have been to weaken himself as commander. The moral is, don't try to shoulder the cares of the whole business army. It's the broad, bleak way that leads to nervous prostration, a "private retreat." It puts the whole contingent to the bad, and, incidentally, an **abler man** in your place.

Select capable specialists for your chief assistants, but don't stop there. Make **real** lieutenants out of them—not mere wooden men who have to run to you about this and that triviality, unless you want to kill all their power of initiative. Vest them with authority if you want to bring out the best that is in them. Teach them to think and act for themselves—to feel, each and all, the importance of getting the thing done in the simplest, most economical way consistent with dispatch and accuracy. But when you attempt to dictate to a capable assistant the cut-and-dried details of a certain routine, you go too far, because you are more apt to hamper him than to help. Your way of accomplishing a task may be a very good one, but that's no sign it's the only right way. Besides, it is obvious that your man must understand the requirements of his own particular department better than you. At least listen to reason and give him a chance to prove the advantages of his way. And then think long before you interfere. For do not many good roads "lead to Rome?" Emerson has aptly said, "No great mind ever acquired after college rules." And again,

“Who could teach Shakespeare?”—Both of which sentences voice the encouragement of individuality in a given pursuit. Simply hold your man responsible for RESULTS—that’s the vital point.

The far-seeing executive never expects his assistants to burden their minds with unnecessary detail. Of what avail would it be to remember your dinner menus in the order of their occurrence, for a decade back? And yet, some executive heads are unreasonable enough to expect prompt, correct, detailed verbal answers to all manner of impromptu questions, often involving transactions that were disposed of months ago. Depend upon it, such are fortunate indeed if they have assistants who can place before them in accurate, record form, minor facts of this nature. That’s just where system keeps both manager and assistant from becoming mere machines; leaving ample time and mental energy for creative work,—planning, organizing, developing—none of which is possible of accomplishment if the brain be clogged with matters of secondary consequence. It is not so difficult to convert one’s self into a mental phonograph, but the trick is certain if accomplished to be done at the expense of more important things.

Avoid constantly finding fault with, and reminding your men of what you regard as their weak points, every chance you get. They are human, just like you; and a little sincere, well-merited praise, judiciously administered now and then, will accomplish far more. A somewhat successful lumber dealer once said to me: “Perhaps I might ‘jolly’ a man if I were trying to sell him a few carloads of lumber, but I never throw bouquets at my employees.” That very man, needless to add, has made so flat a failure as executive, that he long since found it more profitable to remain in his private office and leave the managerial end to someone more tactful than he. The executive who understands his business is never curt or overbearing to his subordinates, because he knows it stifles spontaneity, deadens interest and fosters deception. In just such proportion as he magnifies and displays his own self-importance, he detracts in equal degree from the firm’s highest welfare. It is this sort of influence that engenders the petty, personal vanities and jealousies which go to comprise “office politics.” And so, in just such measure as these evils are relegated to the rear, the more efficient becomes the organization. Whether superior or subordinate, the employee who loves his work as he should, has neither time nor inclination to think of self-aggrandizement. If promotions come to him,

they come, or at least ought to come for no other reason than the plain fact that he is fitted by experience to accept them.

After all has been said, there is no one quality in a leader, which, if rightly directed, is more potent than kindness; and the "boss" who encourages frankness and really merits the good will of those under him, is sure to have a loyal corps of helpers—as nearly perfect a thing as anything human can be.

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## Ideals in Business Building Science

**T**HE future of every line of human endeavor is scientifically to make our work count for eternity. Were this ideal before us all the time, the whole commercial dealings of the world would be changed and our actions produce results that would always count towards true success.

To realize that we must study ourselves, study our fellowmen, and study our business in the light of this ideal of service for eternity, is a fundamental basis that would make a complete and satisfactory unit of each individual in a world of units, each looking for happiness as a return for every amount of service rendered.

As a personal equation every thought we think, every desire and every action performed reacts upon our physical and mental condition. To breathe out happiness every day is to have happiness. To think success is to have success, and to succeed in any walk of life we have to work on the same basis, the same methods, however different the individual application of such methods may be.

To make your work count for eternity is a philosophy that carries with it every word and every rule in the science of business building. "Whatsoever a man soweth that shall he also reap" is true of every thought sent out as of every action performed. And in this science there is no discussion of thoughts other than those bringing in manifold returns for the future.

The science of business building is the science of service and true service is the result of hammering out on the anvil of life an instrument worthy to be used for the Master's purpose.

# The Imperishable Grin

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**O**NE who works all day, and spends his evenings loafing around, taking in the "movies," pool-rooms and resorts generally, to kill time, can **NEVER BE OTHER THAN A DRUDGE.**

The one who devotes himself and his spare moments to taking the necessary recreation to build and preserve his health, and to good reading for the cultivation of his mind and the resultant development of his character, **MUST BECOME A SUCCESS AND THE EMPLOYER OF THE DRUDGE.**

You have the power to **CHOOSE** a life of Drudgery or Prosperity. Whichever you choose you must pay the price, of course. Your bills **YOU** must pay. Inch by inch you rise; bound by bound you sink. Growth is steady when one lives consciously right, but retrogression is quick and deadly. Avoid the latter by cultivating the former. We do not see the tree grow, but we know when it stops growing it is rotting.

The world and you realize that:

The smiles that count come from the heart

Of the man on the firing line.

He is proud because he can take a part,

Yes! hills or mountains he'll undermine.

In some way or other he's going to win,

And he plans his work as he goes.

The difficult tasks just make him grin,

And his smile o'ercomes his foes.

We admire this man as he races each mile,

He says to the grump, "SMILE, SMILE, SMILE."

You'll never make good in that surly mood,

You're not worth your salt, much less your food.

So let's go forth in life's battle each day,

Knowing well that **SMILES** will win.

The most difficult tasks become as child's play,

To the man with an **imperishable grin.**

I. H. SAYMAN.

## The Creed of Citizenship

**I** BELIEVE in the city in which I live, its geographical location, growth, industry and possibilities, in the soundness and wisdom of its government, and the heartfelt interest in the welfare of the city by its officials, and when I see anything going wrong, I will try and think of some way of bettering the matter, and offer my suggestions to the party interested, in place of taking out my little hammer and knocking.

**I** BELIEVE if we all pull together as one large family, each trying to help the weaker ones and encourage the strong ones, it will have a tendency to promote the welfare of all; that all people delight to live in an atmosphere of kindness and brotherly love, and that the knocker and the grump is different from me only inasmuch as he has not given the matter due thought and consideration, and it is my duty to help dispel his delusions by finding out what he wants (provided he knows) and trying to remedy the matter, knowing he has the same right to live and express his opinions that I have.

**I** BELIEVE that if I was the Mayor, and had the honor of serving the people, that I would always prefer having any member of my "community family" coming to me with his complaints and suggestions for improvements, rather than going to his brothers and raking me over the coals, deservedly or undeservedly.

I BELIEVE that I am not a freak, and that the majority of mankind think similarly to myself; therefore, I am going to be the first to smile and do the best I can to boost the good old town that supports me, and in which I live by choice, knowing that if I do not like this city, its ways and its people, that I have the right to leave it and go to some other city that I will like.

I BELIEVE that the cities or the people who are 100% perfect are hard to find and few and far between, and should we happen to find them, our own weak little minds could not recognize their perfection. The only citizen that ever lived who rated 100% perfection was crucified by the fault-finding public, because they could not realize or appreciate His efforts to serve humanity.

I BELIEVE that the future welfare of this city depends on the coming generations and the training we give them.

I BELIEVE that taxation is necessary for the welfare of the community and feel it a privilege to be a property-owner, thereby contributing funds to pay the Police Department and other departments of service their salaries for protecting my life and property, and I think it my duty to speak favorably on this subject to my friends and associates, thereby inducing them to become burden-bearing citizens of our great commonwealth.

I. H. SAYMAN.

# COURAGE=

“**L**ACKING courage it is impossible for one to prove his convictions; without the courage of his convictions, a man's initiative dies; when initiative is destroyed, one loses power for leadership; and when capacity for leadership is lost, the individual is at once relegated to the ranks as an ordinary wage earner, and is thereafter unlikely as a success possibility.”



# Representative of the (?—) Percentage of Men

I GOT up early one morning and hied me into town with the milk man. I had worked up a number of prospects who said they could only be seen at 6, 7 and 8 a. m. Looking around at about 8:30, I wandered into a store where a particular skeptic passes over the most goods for the least money—at least, so he says. This gentleman is a very, very busy man, with all the cares of the business on his shoulders—at least, so he says—one of those breathlessly busy fellows—and he tells me he is mighty clever, too. Anyway, there he was, smoking his pipe and reading the morning paper. Thought I, surely here is the opportunity I have longed for—a good heart to heart talk; but no, my friend spent ten minutes telling me what he knew and what I did not. As I finally tried to stem the tide, a patron came in. Our friend, calling him by the wrong name, could not give him a price for the thing he wanted; had to go and look it up, and, in so doing, lost another customer whose trade was very valuable if he could have secured it; he then resumed his seat and pipe, and with paper in hand proceeded to tell me some more of his wonderful cleverness. I looked at him sadly and came away, wondering as I have in so many other cases, whether the dark chilled doubt of the worth of unfilled days will ever choke his egotistical outbursts, and the future oppress him by its melancholy outlook.

MORAL—"Knowledge is proud that it has learned so much. Wisdom is humble that he knows no more." Wm. G. Fern.

## If We Might Have Our Way

If we might have our way, friend, you and I,  
Some problems might not vex us as they do;  
Some things might be improved; yet, who can tell?  
While some may smile, some ever, too, must sigh;  
And all the smiles are not for me and you.—  
If we might have our way, 'twould not be well.

CHARLES H. MEIERS.

# Wise Rules of Conduct

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1. Keep good company or none.
2. Never be idle.
3. If your hands cannot be usefully employed, attend to the cultivation of your mind.
4. Always speak the truth.
5. Make few promises.
6. Live up to your engagements.
7. Keep your own secrets, if you have any.
8. When you speak to a person look him in the face.
9. Good company and good conversation are the sinews of virtue.
10. Good character is above all things else.
11. Your character cannot be essentially injured except by your own acts.
12. If any one speaks evil of you, let your life be so that none will believe him.
13. Drink no kind of intoxicating liquors.
14. Ever live (misfortunes excepted) within your income.
15. When you retire to bed, think over what you have been doing during the day.
16. Make no haste to be rich, if you would prosper.
17. Small and steady gains give competency with tranquility of mind.
18. Never play at any kind of game of chance.
19. Avoid temptation, through fear you may not withstand it.
20. Earn money before you spend it.
21. Never run into debt unless you see a way to get out again.
22. Never borrow if you can possibly avoid it.
23. Never speak evil of anyone.
24. Be just before you are generous.
25. Keep yourself innocent if you would be happy.
26. Save when you are young, to spend when you are old.
27. Read these rules at least once a week.

## A Salesman's Psalm of Work

Lives of salesmen oft remind us  
Life is full of hills to climb,  
But each effort crowned with success,  
Helps to make their lives sublime.

He who climbs like Bruce's spider,  
He's a hero in the strife,  
And from every mountain scaling,  
Gets a broader view of life.

Finds that sweetest rest and pleasure  
Comes from sense of work well done,  
And can leave the field triumphant  
Only when the victory's won.

Finds that toil well planned and wisely  
Brings reward: How orders roll,  
Measure of the "dust" he gathers,  
That will help him to his goal.

Finds a joy in winning success,  
Makes a record not in vain,  
For some poor, faint-hearted worker  
Seeing shall take hope again.

Bravely then be up and doing  
At it early, at it late  
Right upholding, Wrong eschewing  
Learn to strike a salesman's gait.

A. W. DEWAR.

# Why Is a Private School?

By S. B. PRICE

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**B**RRRR Ting-a-ling—"Impersonation" of the telephone in any one of 2,000 private business training schools in America)—  
"Hello, this is Blank Business School; the manager talking."  
(.....) "Yes, we have, Mr. Business Man." (.....)  
"That makes it rather more difficult. No, I am very sorry that 'just at present' I have no one I can recommend for your particular position. I have several here who have been studying stenography long enough to be good stenographers but their English is a 'little weak' and their spelling is 'not dependable' so I cannot say they are fitted for an exacting position." (.....) "Yes, I have some young men here who seem to understand the principles of bookkeeping but their English is 'not good' and I doubt if their accuracy in arithmetic is just what you demand. I am very glad for this opportunity to serve you, Mr. Business Man, though I am sorry I can't be of use to you in this instance."

Now I do not mean that every one of these two thousand managers must always answer the calls for office help in this way. Quite often he does have a student who is thorough in these common school subjects and who can make a practical application of them through stenography, bookkeeping, or clerical service.

But three times in four the private school manager knows that he is now accepting as students for business training, young people who are graduates of grammar and high school, who spell, add, subtract, multiply, divide, speak, and write with about 75 per cent accuracy or less. This is one of the first reasons for the term "business college" being a vaudeville and a business joke. Among the very serious paradoxes which the business man has experienced are "stenographers who can't spell" and "bookkeepers who can't add." The private school manager has been shifting this responsibility to the public school. There is no question about this position being right so far as their inefficiency is concerned—but this article was to be on "Why Is a Private School?"

The answer must be: To supply some urgent economic, social, political, religious, or moral need. The proximate cause is that it does meet an economic need. Proof of this is the continued growth and prosperity of the private business school, as an institution, from the first school in Pittsburg seventy-five years ago to more than two thousand today. By increasing the efficiency of the individual, private schools have aided tremendously in increasing the productive efficiency of the nation.

This economic need existed and exists today because the public school did not and does not meet the demand. May I say that the economic need is the demand made by Business. For as Spencer says, "Save for a very small number all are engaged in producing, preparing, or distributing the world's commodities"—a fair definition of business.

Business demands, and is glad to pay the one who is qualified to assist in that "production, preparation or distribution." The private school will continue to thrive just so long as it can meet business demands more effectively than the public schools.

One demand which has not changed, and which the public school is not satisfying, is the demand for proficiency in speaking and writing the mother tongue, and in plain elemental arithmetic. It seems that Sheldon's Service Formula is not always symmetrical in individual instances—Quantity is mostly the dominant element—Quality has frequently been forgotten in our American rush for Quantity. Have I made it plain? The average grammar school and high school graduate does not have business proficiency in Arithmetic, Spelling, English, or Writing. What about the 75 per cent who never get as far as high school?

This 75 per cent seems to be the magic figure in the equation. Do you know that 70 to 75 per cent is the "passing grade" of public and high school graduates from one year's work to another or from one subject to another? I do not mean that all pass with this grade even. Some are really thorough, while some—well some must pass by "mutual consent." How long would your janitor last on a 75 per cent efficiency basis?

Can you see that since 75 per cent of eight years is six years that you may be called upon to entertain a high school graduate who in

reality is a sixth grade product in the common school subjects? And so we have "stenographers who can't spell," "bookkeepers who can't add," "graduates who cannot speak nor write effectively."

A large employer of men who has made a thorough study of producing power of the individual for many years says, "When you think of it, this is a rather low ideal and hardly supplies the motive for real work." A big public school man who knows what he wants without knowing how to get it says, "Our teachers, generally, do not attach any economic significance to the subjects they teach." No, they do not attach such proper significance. They teach the subjects to the students instead of teaching the students to use the subjects.

This is "why" the private school is. Because it **does** establish the economic connection between the student and the subject. Because Business will pay for the student's proficiency in these common school subjects when applied through the mechanics of business—shorthand, typewriting and bookkeeping—for stenography is **applied** English and spelling, and bookkeeping is **applied** arithmetic and penmanship.

In the past few years high schools have popularized commercial education tremendously. In many large cities 50 per cent of the high school enrollment is in the commercial department. But this touches only the 25 per cent at best and is still an effort to build the superstructure upon a faulty foundation. Who will undertake to popularize efficiency in the three R's? Or can we find some short cut which will not require a thorough knowledge and practical training in these subjects? The public school has come dangerously near doing this.

It has come so near it that millions of dollars cash and billions of dollars in time are spent in private schools every year in preparatory work that **should be done in the public school**. Most of the students who are doing this do not recognize it. Practically none of the business schools call it preparatory work. Most of them say "proficiency in these supplemental subjects." But they are truly foundation studies. I believe, as a class, that the good business schools do **insist upon business proficiency** in the few common school subjects—with the result that about 25 per cent meet the requirements of graduation. The other 75 per cent fail—not because of the strictly business subjects—but because they cannot or will not acquire proficiency in the **rudiments**.

For a long time, at least until the public school ceases to give every student the same treatment, the private school will have a big mission to perform in changing the public school product from 75 per cent habits to habits approximating 100 per cent.

My personal opinion is that this should be done preparatory to their studying the Technique of Business. I believe it should be called preparatory work. It will allow individual treatment, and, handled properly, will eliminate individual faults and develop individual ability.

It should result in just the opposite ratio of success: the private school should graduate 75 per cent of those who start any business training course. Yes, it is true, some—it may be many—will not master the fundamentals. Is it not better for these weak ones to be eliminated on the study of the principle than to be eliminated, confused, discouraged, and deceived on the application of the principle? It will save the school man's conscience, the employer's patience, possibly the student's failure in life, and ultimately the school man's business.

As a private school man I am not "giving anything away." Any community which, through its public school system, will secure business proficiency in these common school subjects, will also give to the private school its opportunity to do for business and the public other important productive work. It is the weakness in these subjects and the necessity for giving so much time and effort to them that retards the progress of the live private school.

As Sheldon says—"Not destructively—but constructively" believing "That what helps one helps all" is the spirit in which this article is written.

An ideal is just a reality that  
lives off the main traveled road.  
—The Business Builder.

SOME of our readers liked the two verses of the poem "Not Understood" so well that they want the rest of it. We are glad to give the complete poem the necessary space. We want to disseminate it to the highest possible degree as we know it is doing a great deal of good.

Someone has said that nine-tenths of life's difficulties are caused by misunderstanding. If in the business world your whole business family would get together even once a month, centering their thoughts upon the constructive things, misunderstandings will be largely done away with. It would be a good idea if every Q Q M-er would commit the following poem to memory:

### "Not Understood"

We move asunder; our paths grow wider  
As the seasons creep along the years;  
We marvel and we wonder while life is life  
And then we go to sleep,  
Not Understood.

Not understood. We gather false impressions,  
And hug them closer as the years go by  
Till virtue often seems to us transgressions;  
And thus men rise and fall, and live and die,  
Not Understood.

Not understood. Poor souls with stunted vision  
Oft measure giants by their narrow gauge;  
The poisoned shafts of falsehood and derision  
Are oft impelled 'gainst those who mould the age,  
Not Understood.

Not understood. The secret springs of action,  
Which lie beneath the surface and the show,  
Are disregarded: with self satisfaction  
We judge our neighbors, and they often go,  
Not Understood.

Not understood. How trifles often change us!  
The thoughtless sentence or the fancied slight  
Destroy long years of friendship and estrange us,  
And on our souls there falls a freezing blight,  
Not Understood.

Not understood. How many breasts are aching  
For lack of sympathy? Ah, day by day,  
How many cheerless, lonely hearts are breaking?  
How many noble spirits pass away  
Not Understood?

Oh, God; if men could see a little clearer,  
Or judge less harshly when they cannot see;  
Oh, God; if men could draw a little nearer  
To one another, they'd be nearer, then, to Thee,  
And Understood.

—W. D. Mahon in American Federationist.

### “Beware of Sitting Down”

“Eschew the dull and slothful seat,  
And move about with willing feet!  
Man was not made to sit a-trance  
And press and press and press his pants;  
But rather, with an open mind,  
To circulate among his kind.  
And so, my son, avoid the snare  
Which lurks within a cushioned chair.”

# Sam Jones

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**I**N RELATING the story showing what one without special opportunities can do, with the world seemingly against him, I trust that readers who have had the advantages of education in both divisions of infilling and drawing out, may join in the good work of making the world better because they have lived in it.

Sam Jones was left an orphan at six, and at seven was adopted by a farmer who kept him at work early and late, scantily supplying him with food and raiment, but always being very lavish with whippings and abuses. Sammy, of course, had no time or opportunity for schooling and at the age of twelve ran away from his adopted home and opened a career for himself in New York City as a merchant selling newspapers and services as a bootblack. His apartments were but meagerly furnished and consisted, at the beginning, of an empty dry goods box, or sometimes a free hallway, for which shelter he was duly thankful. To be sure his expenses were small and he did not have to make a great amount of profit "to make both ends meet."

At seventeen, our Sammy was travelling over the country as a scissors grinder, sharpening up whatever dull things the people had and would trust him with. At the age of twenty-four he was driving a milk wagon for seven dollars a week; and yet could neither read nor write. About this time he took to doing some serious thinking. Apparently no one cared about him. He had never known a home, or a mother's love, but just the same he decided to make a new start in life, and he secured a position learning the cabinet making trade, and while learning boarded with the foreman of the shop. It so happened that the foreman had three children, who, with Sammy, took to playing school at night. Sammy was the pupil and the children were the teachers. Sammy proved to be an apt student and learned reading, writing and arithmetic—the three Rs.

When he was thirty-one he finished his trade and started into business for himself, and right now he met with his first great good fortune. He found himself a wife, and opened a furniture store. Every spare moment he devoted to reading and improving his mind. One day he picked up a copy of "Salesmanship" and when this publication

was merged into that of The Business Philosopher, he continued taking the latter. He also purchased every book advertised in The Business Philosopher which appealed to him and he finally came to the conclusion that he could sell things. He gave up the furniture business and entered into the real estate line, making good from the start. At this time an earnest desire to assist humanity to rise to a higher level took possession of him. Sammy thought that he would like to do for the world of men what none had done for him. He subscribed for an extra copy of The Business Philosopher and kept the extra copies for loaning purposes. Purely for the good he could do others he induced as many of his friends as possible to become subscribers.

Sammy, having an earnest desire to be of service, and in order to make himself more useful, has in the last few years spent over \$1,000.00 in books and possesses a library for the use of anyone that is desirous of improving. Besides all this he now became a real estate salesman in business for himself. He has accumulated a substantial fortune; and last summer built and took possession of a home costing him \$20,000.00. Besides all this our Sammy has quite a family, having had twelve children, of whom nine are still living; and his motto today is, "I live for others and the good work I can do."

To the readers of The Business Philosopher who have had the advantages of home, and school, Sammy desires to make this appeal: "Think how much the world would be benefited if all readers of this letter would systematically appropriate and set aside a small percentage of their incomes in order to be able to pass along some of the good things that have helped them."

I. H. S.

If the ends be glorious, then all  
that is undertaken to attain them  
is glorious.—Plato.

## Rungs in the Ladder

Love your work for work's sake, and not for any pecuniary gain or personal achievement.

Shoulder your share of responsibility, even if it is not directly yours.

To correct or point to the responsible party an error which may escape the other's notice.

To remember the firm's business is your business, whether it is directly connected with your day's work or not.

To be honest and fair to your fellow employes, even if it is against your own interests.

To be consistent and lenient in your criticism of others.

To remember that while you may criticize others who are not expert in the things you are, they may be expert in things you are ignorant of.

To help the other fellow at the right time, do not wait to be asked, if it's only to open a door when his arms are full.

To avoid conferring with your boss on the things you could know by using your brains and cultivating initiative.

# A Page for Self Quiz

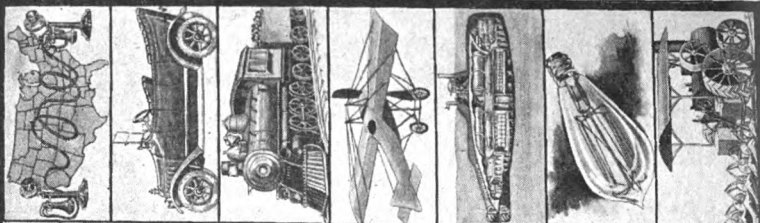
A Special Self Test Service for Business Philosopher Readers

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**T**HE service to which The Business Philosopher is devoted involves genuine aid to its readers in fixing consciously in mind, the heart-thought and meaning of each article published in each issue. Following are questions on points given, evolved from the articles in this issue for the guidance of the student reader in the **Self Examination**:

1. Why should we each look well to the Quality of the voice?
2. What destructive impediment stands in the way of success for most salespeople?
3. In this connection, what must salespeople principally be noted for?
4. When we meet with loss of money or of trade, why should we keep our loss to ourselves?
5. Describe the method necessary to harmoniously develop Q. Q. M.
6. What is Mr. Sheldon's definition of Success, as quoted in this issue of The BUSINESS PHILOSOPHER?
7. What do we learn from Gabel's article "to cut or not to cut"?
8. What should be the real object of "get together" meetings?
9. Do we like our work? If not what shall we do in the premises?
10. What is the function of the Will faculty?
11. Describe a real salesman—one who really persuades new patrons.
12. Can you, the reader, quote and part of Sayman's "Creed of Citizenship?"

The answers to all these questions, and more, may be found in the articles making up this issue of The Business Philosopher.



# Business Building Reaps the Profits

of the inventions of genius. A professor in a little New England college was one of many to invent a working telephone, but it was the business-building of a former railway mail clerk—now a \$100,000 executive—that made it possible to talk from New York to San Francisco.

## Man-Power Wins in Peace or War

Not a mere stroke of luck, but the steady, sure development of personal and organization efficiency builds up and makes profitable the flash of inspiration.

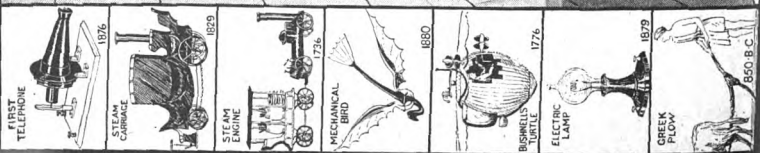
## The Science of Business Building

Gives the laws and principles of success in any business; it teaches how to be a leader; to develop the practical profit-making possibilities in yourself; to seize and turn into cash the opportunities that lie around you.

## The Sheldon Book Tells You How

70,000 others, from all classes and of all ages, have *trained themselves in spare time* to jump to the job ahead. It tells of the universal success principles used in over 2,500 of the leading business houses of the world. Write for it today—it is FREE.

The Sheldon School 499 Gunther Bldg.  
CHICAGO

FIRST  
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1876

STEAM  
CARBACE

1829

STEAM  
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1776

MECHANICAL  
BRID

1880

BUSINESS  
TURTLE

1877

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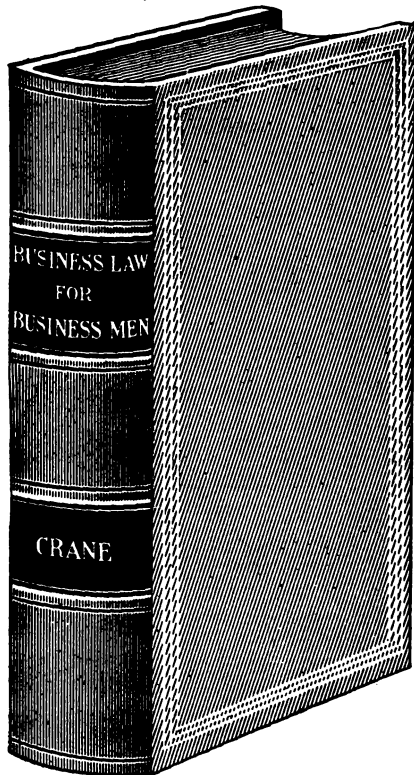
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to Talk Little  
and Say Much than  
to Talk Much and  
Say Little.

—SHELDON.

2

# The BUSINESS PHILOSOPHER

The Magazine of  
PRACTICAL BUSINESS BUILDING

*Arthur Frederick Sheldon*  
Editor

May, 1915

\$3.65 a Year

35 Cents a Copy

*Time Is The Essence of  
Every Good Thing--  
"Thou Shalt Not"  
"Kill" nor "Steal" Time*

PUBLISHED MONTHLY BY

The Area Institute of Business Technology  
AREA, ILLINOIS

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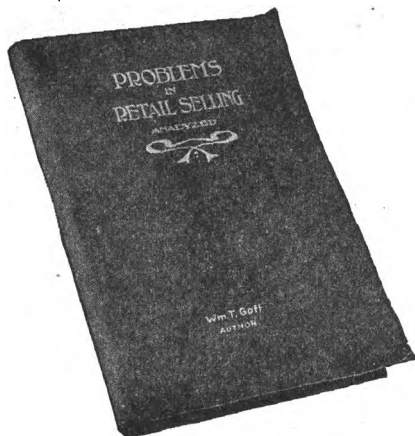
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(Signed) J. ALEXANDER.

(Dated) June 3rd, 1914.

Now, if that testimony can be improved upon, and some other place be given higher encomiums, why, it'll be "going some," won't it?

Address—**Silvester Schiele**, Bus. Mgr.,  
**P. O. Box, 75, Area, Lake Co., Ill.**

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## A Further Reverie

---

THE time of day was 1:00 a. m.

I looked into the moonless, starless night.

The darkness seemed complete.


I looked again, when, suddenly, a light appeared.

It formed a giant letter A except the cross.

I looked again and yet again.



I gazed in wonder at that figure as it stood there fixed in space, when suddenly a line appeared emerging from its right base point.

Slowly the line emerged, described an upward circle, reached the left base point, then finished from the point at which it had begun.

The A was then an O with A within, like this 

Not knowing what it meant, I bowed in reverence and asked the "Great First Cause."

From out the cosmic came the voice of realization:


THE  WITHOUT THE CROSS, IMPLIES BEGINNING, THE FIGURE WITH THE  WITHIN THE O MEANS END.

What does it signify—why has this symbol come to me?  
TO SHOW YOU HOW MANKIND IS ONE.

One what?

ONE WHOLE.

BEHOLD THE A AND A WITHIN THE O AGAIN

I looked and saw that giant circle now resolve itself to many million A's somewhat like this 

And then I understood; each A was signified to me an "I." that is to say an ego—forsooth a human soul.

Each soul triangular—each symbolizing Service—its sides are Q plus Q—its base is M—each soul supports those which it rests between and is itself sustained by them.

And then there came a shifting of the scene—a rearrangement of the units of the whole.

Which symbol taught this truth:

No soul is "lost" at so-called death—it merely passes on and takes its place in God's great plan.

What is, has been and always will exist.

I looked again and saw some souls not fitting to their place—causing discomfort to themselves and those with whom they were conjoined.

Some misfit egos do not well fulfill man's final mission—Service—but God's great leveler, Time, will shape and fit each to its place.

The file of harsh experience will do its work, and thus rough edges be removed, and, when the all-wise-goal is reached, the race will be one grand, harmonious whole.

And then I saw the inner meaning of the seer and prophet Pope, when he wrote thus:

"All are but parts of one stupendous whole  
Whose body nature is, and God the soul."

Each ego is a part of one great whole, whose body, mankind is, and Love the soul.

For God is love, and Service is the way love manifests.  
How does it manifest in man's great world of work?

IN Q PLUS Q PLUS M.

A. F. SHELDON.

# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

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Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

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Volume XI

MAY, 1915

Number 5

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## ON THE FRONT PORCH

Where We Talk Things Over

### "THOU SHALT NOT."

**M** OSES the mighty arose in his might and said unto all Israel, "Thou shalt not" do certain things.

Moses was one of the most efficient efficiency engineers of his time.

Many of his commandments have been embodied into man-made laws and severe penalties attached for the violation of them.

Among the rest of the God-made laws, which Moses harnessed into verbal expression was the one which reads, "THOU SHALT NOT STEAL."

Moses did not specify **Time** as one of the things that we shall not steal.

I wish he had.

Had he included it as well as oxen and asses and things like that, then legislators might have embodied his commandment into the man-made law, thus making it a crime for human asses to steal time.

As it is today, if a shop girl is caught stealing a nickel's worth of ribbon she will lose her job and possibly be sent to

jail, but she may steal dollars' worth of time and still hold her job, for some time at least, and go scot-free.

The man in the factory, if caught stealing a bucket of coal or any other of the raw material of the factory, will pay the penalty mighty quickly but he may steal ten times the value of the coal or the raw material and get away with it.

As a matter of fact God made many laws which His advance agents like Moses either never spoke or wrote about or else they have been lost in the shuffle of time, translation, etc.

One of them is, "THOU SHALT NOT STEAL TIME."

True there is no man-made law against it.

No one can send you to jail if you do.

But if you do you will violate a natural law and you will pay the penalty.

Tell me, now, did you ever know a gum-chewing-clock-watcher or hold-back-time-thief to climb very high on the ladder of success?

The basic reason why those who steal time do not climb is because they are thieves.

Thieves cannot build the bed rock of Satisfaction and the Confidence foundation necessary for permanent and profitable relationships.

It is true that anyone who steals time is a thief.

Time is money, and therefore he who steals time steals money.

The penalty of the time thief is industrial slavery.

He becomes a galley slave, bound by the chains of impecuniosity, which literally translated means being "hard up."

The time thief does not have to wait to die to go to hell.

It begins to come to him in the here and now.

He suffers the hell of lack of employment and the lack of promotion when he does have a job.

He suffers the hell fire of getting "fired" every little while.

He mistakes the just penalty of the violation of natural law, for "hard luck" and then proceeds to whine about it.

In his ignorance of the law of service he tries to get the heat of reward without building the fire of service, and then bewails his fate as he shivers in the cold of adverse conditions.

Time, time, my boy, and the proper utilization of it, is a necessary element for the building of a good big fire of service.

Your employer has bought your time during working hours.

Every moment of it which you waste or do not utilize to the best possible advantage for him who owns that time is literally stolen.

You are taking something which does not belong to you. You are taking something which has been paid for by somebody else.

You can no more build the fire of service and generate a good big heat of reward without the wise use of your time in the interest of your employer than you can live without nourishment.

Yes, I say it again, steal time if you want to, Moses did not specify it as one of the things "Thou shalt not steal," and there is no man-made law against it, but when you do steal time, do it with your eyes wide open to the fact that you are violating a natural law and must pay the penalty of getting cold.

If unconsciously, you have been a kleptomaniac of time, try this as a remedy,

**"LOST! SOMEWHERE BETWEEN SUNRISE AND SUNSET, TWO GOLDEN HOURS, EACH SET WITH SIXTY DIAMOND MINUTES; NO REWARD IS OFFERED FOR THEY ARE GONE FOREVER."**

Millions of people are stealing time from their employers

and worse than wasting it, who have never even been conscious of their guilt.

Think it over and see if you have been guilty of this crime without knowing it. If so, mentally masticate the above mental morsel, handed down to us by some wise man. Commit it to memory. Say it over and over to yourself every little while. It is good mental manna.

\* \* \* \* \*

### **"THOU SHALT NOT"—NUMBER 2.**

At the same time that Moses arose in his might and said, "Thou shalt not steal," he also said, "Thou shalt not kill"; in fact he said that first, and then in the same speech added, "Neither shalt thou steal."

Rightfully he put the crime of killing ahead of the crime of stealing, in order of their importance.

Could he come to us today and take a part in modern life, carefully studying the tendency of the times, I believe that he would add another word to each of these injunctions and that among the other commandments which he would give us, as coming from God, Himself, there would be one which would read,

### **THOU SHALT NOT KILL TIME.**

All men know it is contrary to man-made law as well as to Divine Law, to kill their fellow men—to murder. To take human life except in self defense, is a universally recognized crime.

Sometime it will be a recognized crime to kill time. Stealing time and killing time are about the same thing.

Many men have committed self-murder, whose first offense was killing time.

They started in murdering time by seeing, not how much but how little they could do and still hold their jobs.

By doing this they lost their jobs—then with no recommendation they could not get another—then they soured on humanity, became criminals and degenerated into the hold-up, the safe cracker or the common house thief.

Driven into a corner in their career of crime men have often shot themselves and have murdered their intended victims of theft.

First they kill time. That was the first link in their chain of killing.

They killed not only time but opportunity and finally ended by killing men, perchance themselves.

Time killers often kill their own families by the slow starvation process. Babies are starved to death and worked to death before they are born.

Wives and mothers groaning under burdens, God never intended them to bear, driven to premature graves by overwork and over worry, are the grim and gruesome witnesses of the crime of the time killer.

The man, or the question mark for one who says, "I am earning my salary now and I will be blest if I will do any more" is one of the most polite types of time-thief and time-murderer.

And yet Shakespeare was right when he said, "Our only crime is ignorance."

Such men are ignorant of the basic law of service, which is as follows:

THE INTENSITY OF THE HEAT OF REWARD  
VARIES DIRECTLY WITH THE VOLUME AND IN-  
TENSITY OF THE FIRE OF SERVICE.

Some of the logical effects following the crime of stealing

and killing time are that promotion cannot come—a better man gets the job and so it goes; you know the rest.

The time killer succumbs to the law of the Survival of the Fittest and gradually takes his place in the ranks of the unemployed and finally in the still lower rank of the unemployable.

Yes, I know I am speaking plainly on this subject. It deserves plain words.

A lack of understanding of nature's basic principle, the Principle of Service, is accountable for more misery in the world than anything else. It is fraught with far reaching economic consequences.

Let enough people get busy "tiring themselves out holding themselves back" in the industrial world and employers begin to see that they are not realizing returns on their investment; capital becomes cautious, railroads cease to build, factories cease to create industries, depression comes on, panics ensue and millions suffer, the guiltless with the guilty.

Time killers murder millions whom they never come in contact with.

The greatest evils are those invidious ones which seem harmless.

Let one person murder another and the whole community sets up the hue and cry. The guilty one will be pursued and apprehended if possible, at any cost.

Yet millions of time-murderers ply their deadly trade and no one says anything about it.

Time killed by time killers every day, would, if converted into creative energy, amount to millions in created wealth.

Don't tell me that if this were true "the rich would get richer and the poor poorer."

Don't tell me that the five per cent, the employers of the world, would gobble up all of the increased profit and not increase the reward of the ninety-five per cent.

Don't tell me that it would soon result in a vast "over-production."

I have no sympathy with those who cry "over-production."

The trouble is under-consumption, through lack of capacity to purchase. The "high cost of living" is due to under-production per human unit.

There is no such thing as over-production when millions of people are merely existing and not really living.

The cry of "over-production" is all nonsense while there is one worthy one left who has not enough food, raiment, and shelter and then some for the accouterments of culture.

Don't tell me that employers are generally such a bad selfish lot.

Millions of employers are almost breaking their backs under the burden of proprietorship. These burdens are, in nine cases out of ten, due to the tactics of the time killer.

Don't tell me that they would not increase wages and be glad to do it if everybody would get busy and do his best.

There would then be something besides deficits and borrowed money out of which to pay wages.

Millions of employes are at their jobs just to see "how much they can get out of it" instead of to see "how much they can put into it."

The result is that there is not enough in the business, which is furnishing them the job, to enable the owner of the business to take much out with which to pay big wages.

Every business institution should be a busy business beehive.

Go to the bee, thou time killer, study his ways and be wise.

The workers and honey makers in a real beehive have no use for the drones. They kill them off.

If you must kill something, kill the drones, don't kill time for by killing time you yourself become a drone and are deserving of financial death.

An employe in a department store was once standing with his hands in his pockets doing nothing but nothing.

A fellow employe came up to him and said to him, "Take your hands out of my pockets."

The time killer got angry and said, "Mind your own business, I have not got my hands in your pockets."

Whereupon the honey maker answered and said unto the drone, "You are stealing the time of the man I am working for. You are taking the time he has paid you for and idling it away. By doing this you subtract from the profit making power of this business. By subtracting from the power of the business to pay the rest of us, who are doing the best we can, you are literally taking money out of my own pocket and the pockets of your fellow employes; when you kill time standing there with your hands in your pockets doing nothing—when there are plenty of things you could find to do if you were working for this store instead of in it."

Granted, the circumstances of a business beehive employing 100 people. Granted that even ninety per cent of the employes are rendering faithful service.

Thus do we see the far reaching evil consequences of the time killer.

Don't kill him literally. Don't commit murder. But unless he mends his ways ostracize him. If you don't know what that means look it up in the dictionary.

\* \* \* \* \*

Yes, yes, John, my dear fellow, I know full well that there are two sides to this great question.

I know there are employers who in some previous incarnation possibly not remotely removed, undoubtedly belonged to the hog family.

There are still types of the human hog but let me tell you this. He cannot long survive. There are not many of him left. His tribe is rapidly decreasing.

What's more, if I was working for a human hog and he wanted to get great service from me without giving in return I would then build the biggest fire of service possible. I would literally make it hot for him.

Doing so, I know full well that one of two things would be bound to happen to me.

My employer would either become ashamed of himself and begin to distribute the heat of reward or else some worthy employer would find me out.

You cannot hide the light generated by the fire of faithful service under the bushel of any one business.

Let your light (of service) so shine that it shall be seen among men.

\* \* \* \* \*

I journeyed to a far land and in that land I found a factory.

The times were "hard" in this far yet once fair land.

And yet this particular factory was working three shifts a day.

Its business was the making of certain things which were of service to mankind.

This particular factory not only made its own goods—it sold them to merchants of that land, who in turn sold them to the people.

Its business was consciously divided into four grand divisions.

First, the executive division, made up of the officers and directors of the company, those who guided the plans and policies of the business.

These men were seers and prophets inasmuch as they were planning the affairs of that company for generations yet to be, and they realized that the prime object of their institution was the service it could render to its patrons and they were consciously building the fire of service.

They realized that their duty to their employes did not end with the handing out of the pay envelope. They realized the truth of the old maxim, "as above so below" and that to get loyalty and enthusiasm they must give in kind.

Directly under this division came the financial department whose duty it was to provide the raw material out of which their product was made, to provide equipment, wages, etc., also raw material into the finished product.

Next, under the general direction of the executive board, came the **making** or **factory** department, which worked up the raw material into the finished product.

Finally came the selling or sales department.

Each human unit in these four grand divisions—everybody from porter to president had learned to love his work.

They mixed brain stuff and soul stuff with their daily deeds. There were not any time killers, not even one.

I noticed one peculiar custom throughout the plant. Each from the lowest to the highest had before him, where he could see them every little while, three cards and upon these cards were letters.

Upon card number one were four letters which, with their plus signs between them read this—A+R+E+A. And I found

that each and every worker throughout that great plant knew the meaning of these letters and that they meant, Ability of the head, plus Reliability of the heart, plus Endurance of the body, plus Action of the will.

Upon card number two there were four letters which with the plus signs read as follows, D+E+A+S.

I found that each understood that D stood for Discrimination as to the service rendering power of each deed done.

E stood for Ethics, or the Science of right conduct toward others, and that A stood for Accuracy of each deed done, while the letter S stood for Speed, the degree of speed with which each deed was done while still preserving accuracy.

On card number 3 there were three letters and you as Q Q M'ers have already guessed that these three with their plus signs read, Q+Q+M. I found that every worker in that busy business beehive knew that the first Q stood for Quality and the second for Quantity and that the M stood for right Mode of Conduct.

I found that everybody throughout the factory knew that in order to make his Q Q M right he must make his D+E+A+S right, and that in order to make his D+E+A+S right he must make his A+R+E+A right.

I found that the policy of those at the head of the business was not how little, but how much could they do for their employes.

I found that the policy of each employe was not how little, but how much he could do for his employer.

I found that the policy of all together, employers and employes, united into one harmonious whole, was not how little but how much could they do for their patrons.

I found everybody happy, contented, well paid and prosperous.

Here I found a human beehive with the bees all busy making honey every moment of every hour of each eight hour shift and happy in the making.

And I said unto myself, "I will travel back into my home land and tell the people of the land I love about this happy business beehive"—for I saw that there was nothing supernatural or impossible about it—nothing that any normal body of people cannot do.

It is so much better thus than to have things as we generally find them.

I have now told you about it.

If in my prelude of the telling I have seemed harsh upon the time killer and time thief, if perchance you, reader, had unconsciously been one, then remember the wisdom of Shakespeare when he said that we must sometimes be cruel to be kind.

If perchance my words have been very plain, remember it is not that I love the employer or the employe less but truth more and humanity more; and employers and employes are a large part of humanity.

I know that the interests of each are mutual, and may God speed the day when all see it so.

Seeing it so, and the truth of it is self-evident when once made plain, the only sensible thing left for each of us to do is to try it.

And "the way to resume is to resume."

An unwritten law of God has been thundering through the ages since man was made, which if put in writing, would read, "THOU SHALT NOT KILL TIME, NEITHER SHALT THOU STEAL TIME."

SHELDON.

# Learning

By ETHEL HALSEY

LEARNING, honored and respected, has for ages stood before the eyes of the world ever calling his worshipers nearer to his side that they might receive of him. It is a great statue, a figure of towering strength in men's eyes, dignified, austere, crowned with the laurels centuries of research and inquiry have put upon his brow. Although his stern, cold lips command the multitude to worship at his feet, the calm, steady, steel-like eyes look above and beyond the eager crowds. His right hand is on his forehead in an attitude of thoughtfulness, his left points to the volumes heaped at his feet and upon which he stands. His robe is simple to severity, it is even unnoticeable in the importance of other things.

The crowds press close—the cultured, the uneducated, the scholar, the illiterate—and they feel their difference, how far apart they are before this master, Learning. The cultured man frowns down upon his uneducated neighbor, the scholar is irritated by the faulty phraseology of the illiterate man beside him. The more this mammoth Thing is understood, the deeper men see into the far-seeing eyes, the more they learn from the great lips, the more the countless volumes reveal—unless they strive neck to neck—how far apart they seem and Pharisee-like, how insignificant to the lofty are those struggling to gain, yearning and yet unfilled, eager yet only babblers at knowledge.

\* \* \* \* \*

But let the gigantic Figure step down from his pedestal, let him scatter his laurels to the winds to blow as they will, let his eyes glow with warm kindness to the hungry hearts, let his lips, smiling, call to all—his hand outstretched give greeting, assuring of guidance and opening pages for eager eyes to see—let him join the crowd and walk with them and in them and, lo! all is changed for he has faded into their hearts.

This is Learning, not the Thing defined in the grammar-books as a “noun,” but the “verb,” the active, working, moving force, possessed and possessed by all, from the child to the seer, expressed by all in some way—by great and small in ways great and small. The grim

Figure is no more; his spirit, his qualities, though, live on, work on, with the crowd, no more worshipped as one Great Thing but a gift gained and given, given and gained, existing in the lives and hearts of human desire and achievement. The real learning is not lost, only the cold idol. The Learning that stepped down and joined the multitude, a living thing, sounds his word, his truth and command. It is echoed and re-echoed and all sing for all know something of the voice and all are content; all help, all give in the great work of knowing and doing. The multitude join hands, busy and busy together. The scholar learns of his humble neighbor, the cultured learns something from the plebeian beside him. The petty sneers, the proud shrugs, the "holier-than-thou" frowns are lost in the sound of united effort, sympathetic partnership, in the lore and language of living, learning and loving.

A man's ultimate aim and ambition should always be tinged with the colour of idealism, for the reason that it always remains just a little beyond his power of attainment. One who reaches his final goal finds his race finished; nothing further to lure him on; no further ends to reach. But there should be no end to the road; there should be a further outlook on the highway; a constant "beyond"; for as someone has well and truly said: "A man's ultimate responsibility is met, not by what he gains, but by what he *is* and *does*." Hamilton Wright Mabie puts it this way: "When a man sets an exterior reward of any kind before himself as the final goal of his endeavors, he breaks away from the divine order of things and destroys that deep interior harmony which ought to keep his spirit in line and in tune with the Creative Element in the world."—Selected.

## The Great Retail Problem

**E**VERY retailer knows that the great problem is to get his sales force to realize steadily that the "callers" of today will be the buyers somewhere tomorrow; and that the business of dealing with today's callers in a manner to guarantee that when **READY TO BUY** they will return and do so, is of the greatest importance.

An answer to this problem might be happily suggested as follows: "Foolishness is nothing more than arrested mental growth." It's foolishness not to treat everyone who enters the store doors, as an honored guest. Then, Mr. Retailer, it means that you must keep your people on the UP grade—keep them growing. Knowledge and Instruction carry on a regular "knock-down-and-drag-out" campaign against that sort of commercial shortcoming which fails to attract patronage, instead of shunting it.

One of the wisest business teachers the world has ever known, has well said that, "most people are eye-minded."

Of all the senses, sight is foremost. You can "see" a frown quite as far, if not farther, than you can see a smile. You can sense the sloven even more readily than you can one of neatness and orderliness. You can **FEEL** the repelling influence of

the "pert" and "smart" clerk, the instant they come into your view. The kindly and helpful character, you can quickly discover. The former tend to UNmake trade, instead of, as does the latter, BUILD it.

Forget not that your establishment, though finally a place for trade and commerce, is first a place of CALL by the consuming public. Make its call pleasant if you wish to insure its patronage.

WILLIAM T. GOFFE.

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"To those who have the eyes to see,  
There is an inward Galilee;  
And it doth fit thee now to bind  
The waves and tempests of the Mind.  
Thou walkest now within the soul  
And bidst its billows cease to roll.  
Thou bidst the stormy waves be still,  
And time and space obey thy will."

—Unity.

# An Appreciation

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## ARTHUR FREDERICK SHELDON

**T**O THOUSANDS of people it is easily understood how these three words were but the outward sign of an individuality that came upon the scene 47 years ago destined to become of practically unmeasurable influence in the lives and careers of his fellow men and women in all parts of the civilized world.

This arrival occurred in the village of Vernon, Michigan, or rather on a farm near-by. Mr. Sheldon, senior, was a man of sterling worth, and was so recognized by his neighbors, while the mother of the TO-BE world wide known and loved Arthur Frederick Sheldon was, at the time of his birth, known and respected among her neighbors and friends, for her womanliness and wisdom as she trained and guided her sons and daughters into manhood and womanhood.

At seventeen years of age, the subject of this appreciation was a country schoolmaster, and at 24 he graduated out into the world from the University of his native state, at Ann Arbor, Michigan.

I have heard him tell of his earliest ambition to "go to college." His father, who was a very practical man, and quite able to place him there and carry him through his studies in the University, nevertheless saw fit to reply to his appeal for this service, as follows: "Well, Fred, if you are really worth my while in backing you in attending the University, you'll prove strong enough to carry out your wishes and plans without aid from me; while should results prove the contrary, i. e., that you were not worth a career, it would be lost time, money and thought, for me to undertake the expense. So, I guess that if you get to college it will be the result of your own individual effort, independently of me or others." Young Sheldon more than half believed then that his father was merely testing him, so he, being rather disposed to independent action, proceeded to make his plans to secure a university degree.

"Fred" owned a two year old colt at the time, which was raised by his own personal care, and of which he was both very fond and genuinely proud. So, taking his father at his word, he proceeded to "show" him that he could make the raffle alone. And, of course, Sheldon, sen-

ior, was glad and proud of the boy's spirit. "Fred" sold that pet colt for \$200; and with this added to a small sum he had saved, he attended the State Normal School. Afterwards he taught school for a short time, when in response to his physician's urgent advice, he threw off the life of confinement and took up book selling. With the money thus earned and saved, together with the proceeds of his school teaching, he began his studies in Michigan's great seat of learning at Ann Arbor.

Law was his objective, and he graduated in legal attainment upon a high grade as might have been expected. But he only tried it out in practice for a limited period, following which he again took up the work of selling books; and this experience, which a very wise and good woman whom I know used to say was proof that "there is nothing so bad, but that it is good for something," was an important factor in the truly great career of this man, whose later studies and researches and analyses and co-relating of fundamental truths, published by him in study form have proved of inestimable value to humanity in the world of action, commercial and otherwise.

In 1895, Mr. Sheldon married Anna Griffiths, of Kingston, New York.

Miss Griffiths, a graduate of the New York College of Music, was then the musical leader of her home city.

She joined Mr. Sheldon, as a life partner, well fitted to inspire and help him in a world compassing campaign of Education. Her articles in the Business Philosopher, pertaining to prenatal and parental education bear witness to her deep philosophical and scientific turn of mind.

Of the union, three children have been born, Rachel, Helen and Arthur Frederick, Jr., all of whom are preparing to help in the greatest educational propaganda of modern times—that based upon The Area Philosophy.

Mr. Sheldon knew the work of selling, and did sell greatly—a matter for which the palm is awarded him by his associates yet today—but only through time and experience came the evolvement of his truly wonderful analysis and organization of the laws and principles governing that calling. His interests function under two main divisions, first, the division devoted to adult education by the method of correspondence aided in the large centers by personal instruction, in the sciences of Industrial Success, Business Building, Salesmanship, and Service; operated by The Sheldon School, Chicago, and second, The Area Institute of Business Technology, located at Area, Ill., the

divisions of which are to be The Boy's School, a four year course, for boys of the grammar and high school age; the Area Business Normal, for adults, a three month residence course in the Science of Business Building; and the Recreation Division, an annual two weeks summer period when students and admirers of Mr. Sheldon gather here from all parts of the world, and while recreating study and join in class work.

Mr. Sheldon's work, teaching the principles of selling, grew from small and modest beginnings, until at this date, there is no considerable state or country in the civilized world, where students and graduates of one or the other of his various courses of study cannot be found.

His institution, The Sheldon School, has, under his personal leadership and guidance, really placed Business Science upon a level in men's minds, as well as in real importance, with those other learned sciences that have hitherto stood for definitive purpose and activity in the lives and affairs of men.

Before the time of A. F. Sheldon, business—commerce and trade—was looked askance at by most men and women, as though it were merely a catch-as-catch-can employment, not to be seriously regarded except as a second rate employment, and this dismissed it from average minds, unless in the case of such as felt it wise to guardfully observe it.

Now, it is wholly different. Men and institutions of today think it shameful not to consider the real interests of those with whom they deal as suppliers of the goods of commerce. Men in commerce today vie with each other to a degree not imagined twenty years ago, in Confidence Building, to the end that their relations with their patrons shall be of a character to BUILD business.

All this is due, in tremendous degree, to the influence of Arthur Frederick Sheldon's life work. And what will yet eventuate from that life work cannot be told.

Today, no man needs be "from Missouri" concerning the character and fitness, and consequent value to him, of this man's work. There need be no longer fear of visionary and speculative theories. Indeed there never was, but, oh! the numbers of those same "Missourians." Fortunate for the breed though, it is bracing-up and is beginning to SEE as well as to look.

At the beginning of Mr. Sheldon's work, he was joined by a great many able and noted men, in an advisory way. These were of both

the commercial and professional classes; some of whom continue the relationship to this day.

Readers of this "great little efficiency monitor," will feel a real interest in this beautiful estate here which is absolutely devoted to this combined interest. It comprises several hundreds of acres of meadow, field, woods and lake, and is positively ideal for each of the several services to which it is dedicated. And this situation, with the present plans, comprise an exact mental blue print, drawn and filed by Mr. Sheldon more than ten years ago.

Altogether, and the writer gets no bonus for saying it, Arthur Frederick Sheldon is one of nature's noblemen, as well as a marked example of how well this universal mother can produce.

WILLIAM T. GOFFE.

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## The Salesman's Ideal

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I want my Selling Talk to be a Service Talk—one that will be worth others' time whether they buy my goods or not.

I want it to tell only the truth, and that as fully as may be.

To be a perfectly human statement easily understood by others.

To show simply and plainly how both I and my goods can serve.

To contain Wit only as that conforms to Wisdom.

To be presented in full view of the fact that every man's time is his property—only to be secured by honest methods.

To result from personal self-persuasion, as I would wish to persuade others.

To prove of such real value to patrons that my goods shall be always to the fore rather than myself.

To so demonstrate the Merits of my goods and service, that others will crave them when in need of either.

This is my ideal.

—Selected.

Persistence, a Personal Asset

By CORA E. HULL

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TENACITY of Purpose, stick-to-it-ive-ness, or the "hang on" spirit, is an essential quality in winning success. Of course, it makes a difference what you "hang on" to. For instance, hanging on to prejudices, bad habits or outgrown methods, is not a success-winning quality. These are more of a habit; but by hanging on, I mean the power to stick to what you set out to do in spite of failures and disappointments; "turning seeming disadvantages into advantages," as Mr. Sheldon says, and remembering only the big thing or things which you have set out to do. More men and women have lost out by quitting too soon, than by not beginning at all. It does not require any great effort to undertake something new, because the very novelty of it makes it interesting; but it takes more grit than some people possess to keep them on the job month after month, until accomplishment rewards them. If we wish to get to the top, all the brains in the world won't do us much good unless one corner of them is given over to holding us fast to whatever we undertake.

Not one who has reached a high position in life has done so by mere chance; it was done by "hanging on" until he won out. For example, some very brilliant men who haven't the quality of persistence, and lack determination, fall short of success because they give up too soon; while others who are not so brilliant, do, by just plugging away, and holding steadfastly to what they set out to accomplish, get to the top.

In order to persevere and cultivate persistence, we must learn to control our tempers; learn to accept criticism, and when we make mistakes, profit by them. There are a great many other positives to be developed in order to be persistent, and their corresponding negatives carefully guarded against. The most important positives are as follows: Desire to serve, optimism, patience, self-reliance, ambition, health, earnestness, faith, courage, decision, concentration, activity and self-reliance.

When everything seems to be going wrong, we must not become discouraged, but just grit our teeth and try to think that these diffi-

culties mean the building process for us. Nothing worth while is easily obtained. We must pay the price and this is impossible without a marked degree of perseverance. Difficulties are the obstacles which we must use as dumb-bells for mental and moral training; and solving and overcoming them is the building process of our lives.

The following is a poem by Chas. R. Barrett, entitled

"The Man Who Sticks."

The man who sticks has this lesson learned:
Success doesn't come by chance—it's earned
By pounding away; for good hard knocks
Will make stepping stones of the stumbling blocks.

He knows in his heart that he cannot fail,
That no ill fortune can make him quail
While his will is strong and his courage high,
For he's always good for another try.

He doesn't expect by a single stride
To jump to the front; he is satisfied
To do ev'ry day his level best
And let the future take care of the rest.

He doesn't believe he's held down by the boss—
It's work, and not favor, that "gets across."
So his motto is this: "What another man
Has been able to handle, I surely can."

For the man who sticks has the sense to see
He can make himself what he wants to be,
If he'll off with his coat and pitch right in—
Why, the man who sticks can't help but win!

The man who laughs outside when he is crying
inside, who wears a smile on his face when there are
tears in his heart, has mastered the art of all arts—
self-control.

Religion for Every Day

..... I quote from the "Chimes," of recent issue, as follows:

"That religion that isn't good for every day isn't much good for any day. If it doesn't stay with a man on Monday it was only a cloak and a mockery on Sunday. If it doesn't show itself in the home, breathing upon every one therein a kindly and helpful and strengthening influence, then it will make a fine show in the House of God to very little purpose indeed. If religion doesn't grip a man's soul, if it isn't the one thing in his whole life, Sunday and Saturday, day and night, then it becomes so near to being nothing that it is scarcely worth reckoning at all. When we speak of everyday religion, we speak of the only genuine kind of religion that there is. And it is its homely, everyday quality that will commend it to the world, and will in the end win for it the allegiance of the world.

"Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace lives of the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has everyday religion in good wholesome quantity can easily afford to be without a good many other things."

Every Q Q M-er, who is living up to the Principle of Service, who is looking well, in other words, to the Quality of his work and the Quantity of it and is earnestly trying to improve his Mode of Conduct is in reality practicing the Golden Rule. He is doing unto the other fellow as he would like to have the other fellow do unto him and that is the very essence of all truly great religions. A. F. SHELDON.

Business Building Science is organized knowledge pertaining to a development of power to make permanent and profitable patrons.

The Lesson of the Workshop

"The lesson of the Workshop is SERVICE TO MANKIND—expression through a knowledge gained of God, the Master."—Ethel Halsey.

One of the workers of the Workshop sings:

Back of the beating hammer
By which the steel is wrought,
Back of the workshop's clamor,
The seeker may find the thought.
The thought that is ever the master
Of iron and steam and steel,
That rises above disaster
And tramples it under heel.

The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the thinker,
The clear-eyed man who knows:
For into each plow or sabre
Each piece and part and whole,
Must go the brains of labor
Which gives the work a soul!

Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in thee we trust.
But back of them stands the schemer,
The thinker who drives them through,
Back of the job—the dreamer
Who's making the dream come true!

—Berton Braley, "The Thinker."

"Dawn"

IT IS dawn.

The **SUN OF SERVICE** is rising above the mountain peaks of **HEALTH, HAPPINESS, SUFFICIENT MONEY, and HONOR.**

As it rises, it illuminates a foreground too long left in darkness, and reveals instead of the bogs of ignorance, important truths and proportionate values hitherto but little known or suspected, much less realized, by average men.

The near view, before the approach of the Sun upon the horizon, was desolate, and despite this fact many indeed have crossed the valley of life at this point, striving to reach the Mount of Success, at the foot of which lie hill ranges of but moderate or even lesser height. Many have climbed to the summits of these latter hoping through the smaller effort and sacrifice involved, to vie in achievement with those who have by strict adherence to nature's laws—those "rules of action or of conduct prescribed by the highest authority in the universe"—gained the mountain top.

But everywhere are evidences of their failure. Only those who strove having the Mount Itself as their aim, escaped failure. By far the greatest number of those who have striven for the goal at all, have failed, and the reason for their failure was their inordinate desire to **GET** without **GIVING**. Some are still fatefully striving, guided by wrong concepts, while there are many others facing advancing years, who are to become burdens upon younger and less experienced travelers.

Between the foothills, the mire of egotism fed by the everflowing stream of ignorance, renders even the smallest ascent one of extreme difficulty, especially when the traveler is lured by—to his ears—the sweet music of "what's the use," which always precedes the banner of Indifference, and Unwillingness to pay the price of winning.

But now men's eyes are opening to a sight before unnoticed. Right at their feet is seen a new road which winds up the slopes escaping every pitfall, and bridging over every stream of difficulty, leading to this Mount of Success. It is strange how small a percentage of men and women are traveling upon this new, safe, and perfectly plain road. Yet, those who are not, are slowly becoming aware of it, and are veer-

ing towards it. Those who are traveling this new, safe path, are calling upon others to join them. These assure those who are off the path, that the way is not long, and that the reward is ample. That the effort required is far less than those who are struggling along in ignorance of the way think. That the new road illuminated by the Sun of SERVICE, is plainly marked by the guide posts of QUALITY, QUANTITY, and MODE OF CONDUCT, and that it is the only one by which it is possible to reach the highest plane of accomplishment. SERVICE IS GIVING.

Men must GIVE in order to really GET.

W. E. MILLER.

A Thought

THE time of the world's awakening has almost come!

Humanity has recently drained the cup of sin and sorrow to its bitterest dregs, and the testimony of the ages leaves us at last with this one undisputed thought: "The good life, the optimistic life, the life full of joy and peace, IS THE ONLY LIFE WORTH WHILE."

Awake! Let us realize the true significance of the esoteric philosophy of the world's enlightened souls, for righteousness and justice are at last coming into their inheritance.

Long enough has the earth groaned under excessive struggle and sorrow, and mankind been torn by these in the form of sickness, anguish, hatred and despair.

Let the call go out to all the earth, "Come back, all ye suffering ones, into harmony with the laws of Nature's God, and our all-wise Creator shall heal every wound and comfort every breaking heart."

WALTER E. BISHOP.

Poverty and hardships have forced into prominence many a man who would have otherwise remained unknown.

The Answer to "Why"

EACH of us is on a quest; 'tis the great business of life.
We've gone a soul-seeking.

But each travels by a different route.

None knoweth the way his brother takes, and but few know the object of the journey they are taking—the Great Journey through sense and matter back to Primeval Spirit.

And because they do not know and cannot understand, many cry, "Woe is me! I am unhappy."

The world over men and women are asking as never before, "What is the purpose of life?" Love, politics, business, pleasure, do not permanently satisfy. There still remains a hungry place in the soul.

Our foreparents came into life without much fuss, placidly sucked their thumbs in their homemade cradles, grew into the "seen-and-not-heard" type of children, then into robust manhood and womanhood, contentedly preparing to do over again the same thing their parents had done; eventually stepping off the stage with no troubling doubts but that life had given them their full dues.

But nowadays it is different. The infant is scarcely out of the cradle before he demands the earth, and then being given it, demands also the Sun and Moon and Stars, with the planets, pleiades, and a comet or two thrown in. Then he is ready to cry because there are no more worlds—not "to conquer," but to enjoy. His or her appetite is sated, and mental and moral and spiritual indigestion results. Easy living and much pleasure have tended to sap humanity's mental and moral muscle.

Men today are like infants, crying for—they know not what. But you and I know, only let's not tell them—not yet—they aren't ready to be told; they wouldn't believe us—yet.

Everywhere this restlessness is felt—in the palaces of the rich as well as in the hovels of the poor; in the home, the shop, and in the business office.

Yet while this is all so miserable, this discontent is divine, if men but knew its cause. Then knowing, they would seek as its remedy, not suicide, but length of days grandly spent.

The Gods that Be are drawing men and women upward—FORCING them upward. The whole race is preparing for a great leap. Even "big business" is catching the thrill and inspiration. This intense dissatisfaction so many men feel is the tug of the loosening thongs that have bound them to materiality.

Man must find his soul before he will know satisfaction. A very wise Man laid His finger on the sore of the world, when He said: "What shall it profit a man to gain the whole world and lose his soul?" All the activities and experiences of life have one great purpose—that a man shall FIND his soul, and having found it, PROVE IT.

Once man has glimpsed the great purpose of life, all is transformed. Man is then born again. All experience becomes glorious. Glad or sad, 'tis all one—just a part of the day's work. The liberated soul becomes a dynamic force, invincible and invulnerable.

You cannot foretell the birth-hour. It may be that it will come in the silent watches of the night; in a burst of melody from some wildwood bird throat; in the loneliness of a great crowd; in the sweep and sway of martial music; or it may be precipitated by the shock of some great grief.

I, perchance, may find my soul on an invalid's couch, you yours out on the battlefield of life under fire of the booming guns of big business.

What matter ways or means?

"The ways, they are many and wide,

The end, it is one."

Yet always you will find this treasure at the place from which you started. You can but travel in a circle. The Pot of Gold lies buried at the rainbow's end. God's bow of promise begins and ends here in me (and you). "I am, and there is none beside me."

Search earth and air, but the Bluebird of Happiness is found at last in our own bosom—in our own heart's dwelling.

Homeward bound! Oh, the glory of it! The breezes freshen, the sails fill! The heart leaps! For,

"We're booming down on the old trail,

Our own trail, the out trail;

We're sagging South on the Long Trail,

The trail that is always new."

JESSIE L. BRONSON.

Courage

By H. M. COLE

THERE are two distinct classes of men which this great war has exposed.

Those who listen to the call to arms and obey, and those who deny that Courage and Bravery are to be cultivated for use on the field, because all men ought to be at peace with their neighbors.

The latter are idealists who forget the past struggles of nations and individuals.

Some one has said "Over the Alpine summits of great pain do we find our Italy."

The salesman, for example, must have the real thing, Courage. He is in conflict with the opposing foe of indifference. He must attack the right wing of ignorance and the left wing of doubt. He must have his scouts of perception and observation far in front of the cavalry and infantry of Reason and Judgment.

The salesman must take quick aim by his study of the situation and strike heavy blows with the gun of Concentration and Knowledge of Character. He may have to retreat a little, now and then, and answer objections, but he does not forget to keep on the offensive and gain some new vantage ground. His face is ever toward the foe.

The customer often tries to disarm him of his sharpened weapon and humiliate him by his superior equipment and thorough familiarity with the situation. He knows the temperature of the money market and the laws of supply and demand. But the salesman knows also that his goods have been tested in the crucible of trade. Reliable business men are making a profit on his new and improved machinery, and he has no cause to fear his customer's line of defense.

What conquers Courage has won! The few Spartans at Thermopylae are remembered while history forgets the retreat of thousands at Moscow.

The English at Balaklava saw cannons to right of them, and cannons to left of them, but the six hundred will never be forgotten.

It took unexcelled Courage to conquer the foe of hunger and disease amid the snows of Valley Forge, and it gave the sword of Cornwallis to Washington at Yorktown.

It gave King Alfred a lasting place on history's page as it prompted him to meet and face the Danes and the Northmen on land and sea and transform them into a United England.

Yet even the courageous salesman has no easy job. He must be ready to meet his equals and maybe bear away the scars often of a mental conflict due to the other fellow's superior strength.

But character is born in conflict. Nations rise, grow, evolve and triumph, by the law of sacrifice. Garibaldi in Italy, Kossuth in Hungary, Kosciusko in Poland, Knox in Scotland, and Lincoln in America, stood often alone in their struggles for liberty, but the world honors them today.

As salesmen, let us never give up. If we fail to land the order, let our retreat be a future victory.

Nelson at Trafalgar, said, "England expects every man to do his duty," and they did. The House expects you to do your duty by the customer. The work may be hard, but there are large dividends in sight for the courageous sales person.

I like to see those deep furrows in the face of General Winfield Scott because I know he fought at Monterey in 1845. Those lines cannot be painted by an artist's brush. They were born in struggle.

Life is not a mere playground, it is a drill ground. It is not a feast, but a stage on which we are acting a part noble, or ignoble. It takes Courage to stand on the Titanic and see the last boat lowered and put out to sea, but it takes equal Courage to stand and see your business block swept by fire and you carrying little insurance.

It takes superhuman Courage to see the savings of a life time disappear in the poor investments of a friend's suggestion, and keep sweet and bright. There is an ebb and flow to business, and a low and high tide in trade, and to stand firm when the panic comes, and hopeful amidst the darkness of despair! **This is heroism.**

Courage does not mean resentment, it does not involve revenge. It always includes a sublime faith in the ultimate issue. A lack of Courage unfits one for the stern experiences of life and opens the way to a permanent defeat.

Courage is not boldness, but bravery. It is not bragging over one's inherited gifts, or parading for public praise. Courage to meet pain goes with us to the dental chair or the surgeon's table.

Some say Courage is physical stoicism. Others, that it is the steel

of the heart, which stands the severe shocks of life. Courage is not nerve. It is not running away to seek new fields more congenial, it is rather staying on the same old field and making the desert "blossom like a rose."

Peter Cooper did not know anything but hardships, so did not need to learn to spell Courage. His armour was not made of brass, or iron, but hammered out of strong convictions, and his monument in New York is an illustration of the struggles and success of a courageous business man.

The A B C of Efficiency

By WM. T. GOFFE

A-CCURACY—involves such qualities as, Observation, Concentration, Judgment and Reason.

B-REVITY—is an outgrowth of such qualities as, Decision, Purpose, and Initiative.

C-OURTESY—depends upon LOVE, in the sense of Kindness and Consideration.

One who is intelligent to the degree of ACCURACY; purposeful and decisive to the end of simple and reasonable BREVITY; and kindly considerate of others' rights and wishes and interests, to the point of genuine COURTESY, is a master of efficiency, and is so acknowledged by others, provided such an one at the same time looks carefully and wisely to his or her physical condition as it should function in strength and endurance.

Efficiency is a STATE, a truly wonderful state of being, not merely a qualification. It is not at all a matter unexpected. It IS expected of everyone. We, each, can compass it; and in the interest of others as well as one's self, all life's relations must stand measured by it

WM. T. GOFFE

The Boy as an Asset

By W. H. BARLOW

THE boy in any business institution is an asset not to be despised. He can bring in a considerable quantity of business. He can make the lives of all the employes of the house pleasanter for his being there. He can create good impressions on outside parties to whom he delivers goods or messages. In fact there are a great many things that the boy can and will do. But he must be trained, and that from the start.

Too many employers are prone to think that the boys are an unimportant part of their force and treat them accordingly, using them to run errands, leaving the time between the errands idle and without profit, when by taking a little time they could teach them numerous duties, making them better boys and men, and a greater source of profit.

The man who works on the plan of "I can do it myself quicker than I can show a boy how to do it" will never have a very large force under him and never be a "big man."

To be sure he can beat the boy out the first time and a few times following; then the boy begins to count and ten chances to one he will soon consume less time than his teacher on that operation at a decidedly lower cost per hour, leaving that time for the man above him to use on bigger and broader work; besides giving the boy his due and making him more valuable to himself and his employer.

Start the boy at the bottom to be sure. When he sweeps out the shop or store see that he does it as well as he can. If he does this the floor will, of course, present a neat and attractive appearance, which will be a factor in inducing customers to visit the place.

If the boy is under your charge and you send him on an errand, time him, and if he is gone too long tell him so. Don't go at him hammer and tongs but tell him firmly just the same, and impress him with the justice of your reprimand.

Discipline is one of the very best methods of developing efficiency in a boy. Keep track of him and see that he does all of his work well and promptly. He has this coming from you and it will help him to get started right, thus helping you.

I think I hear someone say, "Oh, you forget that you were once a boy yourself and used to do some of those same things which you now censure in boys." No, I do not forget, neither do I deny the charge, but I do remember well that I used to catch particular h—ll for it.

Many a boy has been spoiled by just letting him alone; not giving him enough attention, and not enough work; in fact letting him drift into loose ways and slipshod methods of doing his work, until it is too late to correct him, when with a proper steer from his superiors he would no doubt have developed into a man worth while, valuable alike to his employer and himself.

The privilege of teaching a boy is worth a great deal, should be thoroughly realized, considered a call, and in no wise slighted.

Treat the boys¹ who come from other institutions into your own place of business in a pleasant manner and send them on their way with a word of cheer, whether you are an employer or employee. You do not know at what time one of them may be in a position to do you a good turn. In only a few years they will be men and the memory of kindnesses extended to them will not, in the majority of cases, be forgotten.

An illustrated instance of this type is told in the book "David Harum" in which David remembers the kind act of the widow Cul-lom's husband. It seems that when David was a poor boy this man had taken him to a circus and otherwise made one day a bright spot ever afterward in his life. Later on in life when more prosperous he canceled a mortgage which he held against the widow, saying, "that's the interest on the original debt."

There are some who will make a bugaboo of work and try to scare the boy with it, pointing out to him the disagreeable features in it, instead of showing him the better side of the situation and what there is to be gained by honest endeavor to serve.

Why not infuse into his mind the idea that work is the thing to be sought after, that it will bring him happiness, satisfaction, yes, and money; and take him round after round right up the ladder of success; that he can make the job and not that the job can make him?

I know a young man who is furnished with all the money he wants, or all he did want, for his wants keep growing. At first he had a fine time but each amusement gradually became stale and he passed

on to the next more expensive and exciting one, until automobiles and launches had lost their glamour and he positively could not enjoy himself. Then is the time to beware as in such a frame of mind one is "easy meat" for Satan.

On the other hand I know a man who has worked all his life, is senior partner in one of the very successful blank book and stationery houses of Ohio and probably the finest workman in his line, that of paper ruler, in the country. He is now about eighty-four years of age and still devotes a part of his time to this very interesting occupation, in which he takes great pleasure. He has invented machinery which does what was formerly considered impossible work, is prosperous and happy and the work habit brought it all to him.

Which course would you prefer?

Bring such instances as these to the boy's mind and you will do much to help him on his way.

I recall an incident of the work bugaboo kind which happened some years ago in which a young fellow, who had just graduated from "the boy" class, pointed out to the new boy the fact, or rather his idea, that he would have to serve a long time before being advanced. "Look at me," said he, "I have been here two years." The result was that the new boy became disheartened and left; but this is not all; the young fellow who had done the talking was put back again for some time on his old job. He took it pretty hard but it was a lesson to him by which he profited.

He is now the foreman in that same shop and a very competent man. Any such talk as he indulged in is very promptly squelched as a trouble breeder. He took the right attitude in regard to his calling and punishment. Some boys would have quit then and there, gone to another shop and from there possibly to another, and so on down the line, a little more dissatisfied at each change. But he had the right stuff in him, looked the matter squarely in the face and said to himself "I guess perhaps the boss had a license to call me. Now he will have to go to the trouble of hiring another boy. It probably will not be for a very long time that I will have to serve as boy anyway. If I go to another shop I will probably have to do more or less of what I have been doing over again. I will go back, do the best I can, and the next boy that comes along, believe me! will not be discouraged by any words of mine."

Men will do well to follow his course when called down. Just analyze the situation thoroughly and honestly, ascertain in a fair minded way whether it is the man who has reprimanded you or yourself who is to blame and act accordingly.

Begin with the boy to build the man and the man will take care of himself.

Perhaps some of my readers are thinking "how is all this going to benefit me?" If you are an employe I will say to you that by building the boy's character and business ability you are increasing your firm's business indirectly, and this sooner or later must result in good for you; besides, the memory of each good deed performed makes you that much better and stronger. If you are an employer you yourself should see the benefit.

So I say "boy, dig in and make a dent in the world, and, man, give the boy a hand and a proper steer to make the dent a deep one."

With God All Things Are Possible

But, oh! how slow to grasp, and slower still
To keep our hearts and minds so fixed
And settled on that fact—
That all life's storms and billows, fierce and strong,
May roar and rage around our inmost souls. And harder yet,
Dark unbelief may force her cruel fangs into our secret heart.
And yet they fail, if but our hearts are fixed,
And finding there a faith and trust in God so strong
That all the hellish powers combined shall falter,
Stagger, and fall back, compelled to own
The mighty force of man united to his God!

—A. Davis.

The above lines are literally true when we come to realize that the central principle in all permanent and profitable relationships in life is SERVICE and that from this principle emanate all natural laws.

Remember that a natural law is a rule of action or conduct prescribed by the highest authority in the universe.

This Highest Authority is the Infinite. In plain language, it is God, the creative principle back of all natural law.

Service manifests itself in giving.

Man must learn the law that to get he must give.

Giving manifests itself in Right Quality, Right Quantity, and Right Mode of Conduct.

What must one be to give these three?

He must be a developed man.

In other words, an educated man, and all, not one, nor two, nor three, of the departments of his being must be educated—educated—developed—drawn out.

These four departments are: Intellect, Sensibilities, Body, and Will.

What must one do to be a developed man?

He must correctly nourish and use the positive or efficiency—in other words, the service rendering—qualities of Intellect, Sensibilities, Body, and Will.

What will he become when he has correctly nourished and correctly used the service rendering qualities of the four departments of his being?

He will be a man of A R E A, which is to say: A man of Ability of the head; Reliability of the heart; Endurance of the Body, and Action of the will.

What is the road to the nourishment and use of the service rendering qualities?

A real desire to be of Service.

Desire intensified ripens into action.

Truly desire to increase your service rendering power and you will then learn to do the things necessary for the correct nourishment and correct use of the qualities which the Infinite has already bestowed upon you.

A. F. SHELDON.

The optimist is a man who has a good time wherever he goes because he carries his good time with him.

The "Sense" for Selling

By M. ROBERTS CONOVER

A MENTALITY which is capable of comprehending a patron's needs, as well as the firm's opportunity; that knows when not to urge, as well as when to suggest, is always the chief mental equipment of the efficient salesman.

The SELLING SENSE is a compound of instinct and ingenuity.

Without this qualification, a salesman can, and most likely will, nullify completely the good effect of capable advertising.

No real salesman ever can forget to consider the NEEDS of people. One must feel the needs of patrons while not forgetting the interests of his employers.

The elasticity of temper which enables him to turn from disappointment with as much buoyancy as if he had sold the largest possible bill of goods, is a valuable asset. Such a man has versatility, and can quickly place himself in touch with the new prospect.

Manner, also, counts for much. An agreeable manner may to a degree offset some other lack. Probably brusque mannerisms on the part of representatives on the road, lose a larger sum annually to the wholesale trade of the country than has ever been calculated. Many an otherwise shrewd man or woman is handicapped by a manner so stiff and forbidding that patrons shun them while buying unrestrainedly from sales people of easy and gracious mien.

For example: the writer has in mind a young woman barely sixteen years of age, who is possessed of this Sense of Selling to a remarkable degree. Of course, in her case it is an inborn trait. Thoroughly familiar with her stock, she knows just where to find each article. In addition to this she is always neat in appearance and gracious in manner, and while in the act of serving her customers she is vivacity itself, and considerate of her customer's needs. She seems to understand their moods also, and is always sympathetic with her prospect. She is markedly enthusiastic about the goods she sells also—for she not only wants to sell—she sells.

But where the selling "knack" is potent in one, it is sadly lacking in many. This is the average merchant's most important problem.

The average man and woman behind the counter in mercantile houses have no idea that selling is a CALLING. They look upon it merely as means of employment to the end of getting upon a pay roll. But that they may really become proficient in building business for the house seems often to be unthought of.

Confidence in Self—in the Employer—in the Customer's Needs, as well as in the Goods, is an essential quality. But complete understanding that the work of selling IS a CALLING demanding CAREFUL STUDY, has to be gained before the average clerk is more than just an errand person.

The "slow" salesman inclines to wait until the shopper defines his need, while the mind of the alert sales person leaps forward and grasps the need, together with all subsidiary needs happening to be involved. Such may be less aggressive in argument than his or her duller competitor who very often intrudes undesirable goods, lacking the quality of tact.

Confidence in the house, of course, must be a foregone conclusion. No salesman or saleswoman can possibly succeed who lacks confidence in his or her institution. If any considerable number of employes of any firm lack this confidence, then there is something very much wrong with the house, and which must be made right, if the business expects to live.

Confidence in self, and one's power to demonstrate and meet the requirements, is where a good many "fall down." All other conditions being right, the clerk has nothing to do but to sell goods. In that case self-confidence becomes the immediate motive force for success.

"After you"—will unravel a crowd quicker than
any pushing to be first.

Dollars are common and vulgar until they be-
come filled with character.

Encouraging Signs of the Times

ONE of the most encouraging signs of the times is the way that big business men and even our greatest government officials are grasping and advocating the Principle of Service.

John Wanamaker recently made the statement that the word service should be substituted for the much used and abused word efficiency.

Now comes President Wilson with an address to business men with some of the best business advice ever given.

He recently delivered an address to a certain convention of business men at Washington.

In this address he outlined four rules of business as follows:

"1. The rule of publicity—not doing anything under cover, letting the public know what you are doing and judge it accordingly. 2. A full equivalent for the money you receive—the full equivalent in service and no skimping. 3. Conscience in business—the motive spring of the whole thing. 4. The spirit of service—not a sentiment, not a state of mind, but to see to it that the thing you do for the public and get money for is the best thing of that kind that can be done."

I am sending President Wilson a copy of the February and March issues of the Philosopher. The next time he speaks on a subject like that I respectfully suggest and grant him full permission to reveal to his audience our discovery of our exact analysis of service.

He is a great teacher but will be even greater on such occasions, if when talking about service, he will reveal its constituent elements and tell his audience that all they have to do is to look well to the Quality of their work, the Quantity of it and their Mode of Conduct.

The words of President Wilson, however, will be an inspiration to all Q Q M-ers. This proves how the truly great minds of our nation are in harmony with the Principle, which we stand for.

A. F. SHELDON.

An Acknowledgment

I HAVE just received a letter from Mr. Bowman, of that great public journal, "The Public," which states in substance as follows:

"Twice in the past two years or so, there has been reprinted in The BUSINESS PHILOSOPHER, Thomas Bracken's poem, "Not Understood." On neither occasion has Bracken been given due credit. The first time, if I remember rightly, no author's name was appended. In the BUSINESS PHILOSOPHER for April, it is credited to W. D. Mahon, in the "American Federationist."

"Thomas Bracken wrote 'Not Understood' in Dunedin, New Zealand, and the poor fellow died there in poverty, appreciated only by the few. He was not understood."

"Yours very truly,

(Signed) "STANLEY BOWMAN."

We are glad indeed, to be set right in this matter, and we take this opportunity of giving credit where it is due to the man who wrote that truly great poem. Long may his memory live. A. F. S.

Where to Find 'Em.

A minister at New London announces that next Sunday he will discuss the question "Where are the dead?" If he will look in the stores and business places that do not advertise, he will find the folks he's looking for.

A Page for Self Quiz

A Special Self Test Service for Business Philosopher Readers

THE service to which The Business Philosopher is devoted involves genuine aid to its readers in fixing consciously in mind, the heart-thought and meaning of each article published in each issue. Following are questions on points given, evolved from the articles in this issue for the guidance of the student reader in the **Self Examination**:

1. Why is it regrettable that we have no record of Moses specifying time as one of the things we shall not steal?
2. What Shakespearian quotation applies as a reason or cause responsible for the purloining of time or other things of value?
3. Why is the boy such a fine asset in a business?
4. Describe three demonstrations of courage as supplied to us on history's page.
5. Repeat "The Salesman's Ideal."
6. Can you answer Miss Bronson's "Why?"
7. How is it men have failed to reach the mountain top ranges in life, so often?
8. What is the lesson of the workshop of life? Just three words.
9. Discuss with yourself and friends Mr. Sheldon's saying as quoted in article by Cora E. Hull, "Persistence a Personal Asset."
10. What is the road to Nourishment and Use of the Service-Rendering Qualities?
11. Consider and describe the symbols used in "A Further Reverie."
12. Do you see what is one of the most encouraging signs of the times from our viewpoint as students of the Principle of Service? Then can you state it?

Area

During the Sheldon Summer School

THE BUSINESS PHILOSOPHER wants to SERVE and not to impose upon its friends; so it decides to tell you all something about this spot known to you as AREA, as it looks and really is during the Summer School. The session this year opens on the 19th of July, and continues for two weeks including the 31st. Mr. Sheldon, himself, is the star servant of visitors during this period. That is, he leads in all the instruction personally, and directs those others who aid him, so that feasts intellectual are guaranteed to all who attend.

Mr. Sheldon will address the assembled students at least once every day, and sometimes twice. These meetings will sometimes be held in the auditorium, and sometimes out in the open under the great trees which stand as sentinels upon the banks of Lake Eara.

Every possible method will be adopted to combine study with pleasure that your stay may be one to remember with delight all the year through.

This place lies some 37 miles northwest from Chicago, and 55 miles southeast from Milwaukee. It is accessible via the Soo Line, direct from Chicago, and the Chicago and Milwaukee Electric line, as well. The latter also connects with the North-

western Railway line at Lake Bluff, seven miles east, and with the Milwaukee line at Libertyville, two miles east. It is easy of access.

The arrangements for your accommodation this year, we believe, will meet with your hearty approval. Inside sleeping quarters, or outside in a fine tent, just whichever you please.

The "eats" will be very largely from our own gardens and fields. We have our own dairy, and fresh milk will not be at a premium at all. Fresh eggs, and plenty of them, with sweet butter, and fowl as a larder specialty, all are promised to your heart's content.

The lake is always the center of delight for most of us at the season of the SUMMER SCHOOL. It is near at hand, and you may jump out of your bed at or before sunrise, into your bathing suit and down to the water in two minutes—well, three at most—and then after an hour's swim back up to the buildings for breakfast, feeling fresh and hearty.

You can diet here, if you want to, on fish caught on your own hook, for Lake Eara is well stocked, and growing better all the while. And if you don't wish to do that but want fish anyhow, it will be served at your command.

Altogether, I am certain that YOU'LL BE GLAD YOU CAME.

Ask Mr. Silvester Schiele, Area, for enrollment blank and rates.

Business Building Reaps the Profits

of the inventions of genius. A professor in a little New England college was one of many to invent a working telephone, but it was the *business-building* of a former railway mail clerk—now a \$100,000 executive—that made it possible to talk from New York to San Francisco.

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Not a mere stroke of luck, but the steady, sure development of personal and organization efficiency builds up and makes profitable the flash of inspiration.

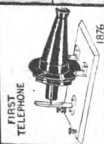
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Gives the laws and principles of success in any business; it teaches how to be a leader; to develop the practical profit-making possibilities in yourself, to sense and turn into cash the opportunities that lie around you.

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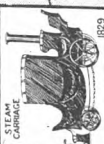
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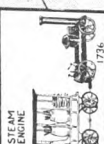
FIRST
TELEPHONE

1876



STEAM
CARRIAGE

1829



STEAM
ENGINE

1776

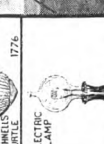


MECHANICAL
BIRD

1880



1776



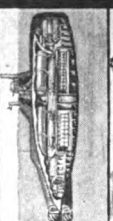
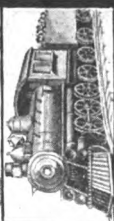
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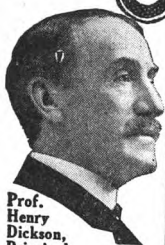
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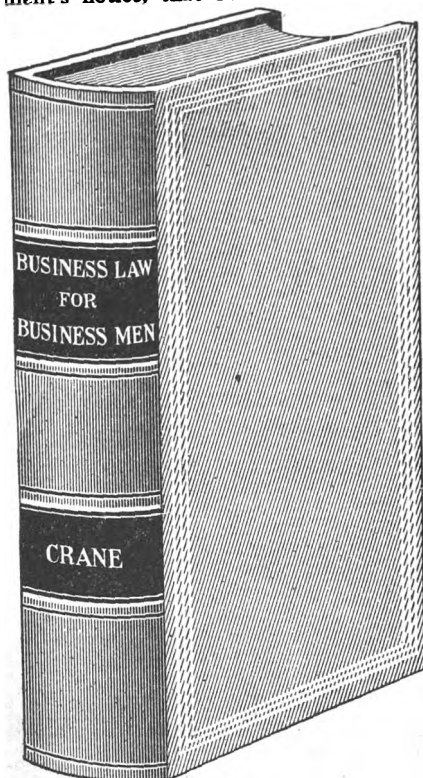
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The file of harsh experience will do its work, and thus rough edges be removed, and, when the all-wise-goal is reached, the race will be one grand, harmonious whole.

—SHELDON.



The BUSINESS PHILOSOPHER

The Magazine of
PRACTICAL BUSINESS BUILDING

Arthur Frederick Sheldon
Editor

June, 1915

\$3.65 a Year

35 Cents a Copy

*No Man Is Too Big To Be
"Bossed"
That Was
Johnson's Experience*

PUBLISHED MONTHLY BY

ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resi-
dent Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS

Entered as Second-Class Matter, Nov. 12, 1913, at the Post Office at Area,
Ill., under Act of March 3, 1879. Copyrighted by Arthur Frederick Sheldon.

Speaking of The Sheldon Summer School

Here's a letter that tells

THE WHOLE STORY

It's from Toronto.

Dear Mr. Sheldon:

Your letter just received vividly recalls the ten days of pleasure and profit which I spent at Area three years ago, and which will live in my memory till the grim Harvester claims his due. Of all the vacations I have spent, I think I may say that I have fonder recollections of that summer than any other.

I cannot imagine any other place where one may crowd into the all too short ten days, such an aggregate of enjoyment and benefit both mentally and physically.

(Signed) J. ALEXANDER.

(Dated) June 3rd, 1914.

Now, if that testimony can be improved upon, and some other place be given higher encomiums, why, it'll be "going some," won't it?

Address—Silvester Schiele, Bus. Mgr.,

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Clerks
Meet
Some
Puzzling
Problems
in
Their
Work



This Book Solves 39 of Them

**Cut out the following
coupon and send it in.**

WE'LL DO THE REST

The Area Institute of Business Technology,
Area, Illinois.

Please forward to me Prospectus of Goff's Book, "Problems in Retail Selling Analyzed." I want to see the subjects dealt with.

Name

Address

Say "I Saw It in the Business Philosopher"

Warmer and Warmer

grows the sunshine.

Nearer and Nearer

Comes the time when your plans must develop into a definite programme for July—the last half of the month, anyway. Decide for AREA, ILLINOIS and THE SHELDON SUMMER SCHOOL

Here you will enjoy, in addition to the woods, and the lake, and the sweet scented roses and violets, and “new mown hay,” the splendid intellectual feasts guaranteed you under the spell of Mr. Sheldon’s hour talks and others who teach the principles and philosophies of the life successful, whether it is lived in the whirl of commerce or otherwise.

IT IS GOOD TO MAKE YOUR DATE EARLY, for accommodation is always limited. Address **Silvester Schiele**, Bus. Mgr. P. O. Box, 75, Area, Lake Co., Ill.

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To All My Friends:

Especially to those dear friends who remembered my Forty-Seventh birthday:

I honestly and sincerely wish you had been there at the Birthday Dinner the evening of May First, and seen how they "put it over" on me. Mrs. Sheldon and the children, aided by fifty or more friends here at home, certainly made the "surprise" complete.

When I arrived home on Saturday morning I, of course, was looking for some remembrances, and I found a large section of the Home lined off and sheeted so that I could not see what was going on behind, and that scheme fooled the "old man" completely. The show was set not for the dining room or any other part of the Home, but was being prepared away off up at the Institute. My! but they did have an elaborate line of sentineling manned with scouts to see that I didn't get up to the buildings. Finally, Banker Payne called me up for an auto ride and landed me at the Press Building where the BANQUET was spread. It was great. It really was. I am now a real King. Crowned one as the King of May. And say: When Goffe got up behind me on a chair and just as I was about to "say something" in appreciation, poured those hundreds of Birthday Post Cards over my head, I—really,—well, I know you would have enjoyed my surprise. THANKS TO EVERY ONE. THANKS ONCE AGAIN. And say,

Come to The Summer School
if you can, July 19 to 31.

Yours affectionately,

SHELDON.

The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

JUNE, 1915

Number 6

ON THE FRONT PORCH

Where We Talk Things Over

I DO not believe that I could render our readers a greater service this month than to be the means of having each and every one read an article which is a reprint from the American Jeweler and passed along in booklet form by The Sheldon School, entitled, "The Man Who Bossed Johnson."

Someone has said that if you want to boss others the first one you want to learn to boss is yourself.

No man ever became a great general until he was capable of first becoming a great soldier.

The following article made into a booklet and widely distributed by The Sheldon School, 1018 Wabash Avenue, Chicago, teaches this lesson in a manner so forceful that I gladly yield the Front Porch this month to the man who wrote "The Man Who Bossed Johnson."

THE MAN WHO BOSSED JOHNSON.

"There's a lot of talk about success in life printed nowadays; some of it is pretty good, and I suppose it does much good; a lot of you fellows need considerable trimming anyway. But, to my mind, they don't any of them reach down to the root of the

matter like my first lesson did. You fellows talk about the scarcity of good men; tell how you are driven to secure foremen that know more than the men they've got to boss; how scarce superintendents are; how good salesmen are worth their weight in gold, and all that sort of thing. I suppose it encourages some who are already on the right path, so that they'll keep on improving themselves a little; but it doesn't go to the root of the matter. It doesn't start a crop of lively youngsters, who will all be fit to take the places of us fellows with white hair—or with no hair, like me.

"Now, I ain't worrying any on that score," continued the old man, lighting a Havana and smiling at the group of travelers in front of him in the hotel. "I've got a lively crop of youngsters in training back at the works, and I've given some of them away, or rather, loaned 'em out. I'm keeping my eye on 'em, and I'll get 'em again just as soon as they have got a little riper. You can't make a salesman or foreman or superintendent out of every man you pick up; but you can make good ones out of a surprisingly large proportion of the boys of today if you start 'em right, give 'em the proper mental training and lots of practice like I got."

"Give us the recipe, uncle," said the red-headed jewelry drummer. "I'm needing more salary myself, and I'm looking for points."

"Away back in—well, never mind, it's a good while ago—I was a red-headed kid in a machine shop, and I guess I was pretty bumptious. I was about eighteen and had nearly served my time and wanted a foremanship worse than I wanted anything else in the world. You laugh at my wanting to be a foreman before I'd finished my time, but if the truth was known that's about the ideal of every cub at that age. They don't say so—I

didn't then—but that's about it, and it's a good, legitimate ambition.

"We had a traveler who sold about all the product of the shop, and it was currently reported that he had graduated from the shop and was getting three thousand a year and doing just as he pleased. Every time he came in from the road he would come out in the shop, give cigars to the foreman and super., and shake hands with every man and boy in the shop. Then he would go around again with the old man, discussing the work and looking after the details of his orders, and what he said always went with the old man. You'd think that he owned the shop and the old man was super. if you didn't know. Well, I looked on Van as a prince. When I got tired of imagining myself as foreman I would sometimes wonder if I would ever earn as much as Van, \$3,000 a year! And I was getting \$1.60 per day. Three thousand dollars was untold wealth to me.

"One morning I was in a fearful temper; discontented with myself and the world; some of the men had sprung some old gags that morning, and I had bit on all of them. Naturally, that hadn't helped any. Van came up behind me and blew a cloud of smoke, making me cough. I picked up a wrench, but when I saw it was Van I dropped it and laughed; nobody could get mad at Van.

" 'Well, Reddy,' he said, 'when are you going to be foreman?' Then he sat down and drew me out. Finally he said: 'You can be foreman, either of this place or some other, just as soon as you've had sufficient practice in bossing men. Everybody wants foremen and superintendents and salesmen, and all you've got to do is to start in and practice as you did on the lathe and planer.'

" 'How can I practice? I'm only a cub here; everybody tells me what to do, and I've got to do it. They can practice on me all

right—most of them are doing it good and plenty. How am I going to get anyone to practice on?’

“‘Well, Reddy, there’s one man whom you can practice on; that’s Johnson.’

“‘Me?’

“‘No, not you, but Johnson. Every man has two pretty distinct personalities in the one body. One is energetic, ambitious, likes to do right and get along—that’s you. The other is careless, shiftless, lazy and fond of a good time—that’s Johnson. Now, what you’ve got to do is to learn to boss Johnson, and you’ll find it will take a lot of practice. When you get so that you can boss Johnson successfully—keep him right up to the mark all the time and keep him good-natured about it—then, and not till then, you’ll have the skill and practice to boss more than one man. Now, there’s the man for you to practice on. Will you do it? Shake! I feel sorry for Johnson, for he’ll have to stand it. I’m going to be around here for a week, and I’ll start you right. I’ll tell you what to do, and you can tell Johnson just as the old man gives his orders to the super. and you get them from the super. That completes the chain and makes it a working agreement.’

“Well, I was boy enough so that the idea tickled me. Van would come around and say, ‘Reddy, tell Johnson to do this, and keep after him; see that he does it.’

“In the course of a week I began to like the game. I also found out a lot of things I had never suspected. As Reddy, the foreman, I used to jack myself up as Johnson, the workman, and, according to Reddy, Johnson was a good deal of a slob. Van went on the road, and I kept after Johnson night and day. I ordered him to bed and ordered him up. I checked up on his work, and I made him study. As Reddy, the foreman, I thought less of myself as Johnson, the workman, until my opinion of

Johnson was at a pretty low ebb. I noticed that the old man was watching me a good deal, and I began to be afraid that Johnson would get fired, so Reddy drove Johnson harder than ever.

"One night I went to a show, and before the curtain rose I heard two people talking in front of me. One had been away, and he said: 'How's Reddy Johnson doing?' 'Fine,' said the other; 'he's assistant foreman at the shops now, in charge of the erecting, with from three to ten men under him all the time.'

"I heard no more of the play. Was I foreman? When did I become foreman? How long had I been foreman? When the new wing was put up six months before I was put to work in it with some helpers, and my wages had been raised then. Yes, I had been foreman for six months, and was so busy bossing Johnson I hadn't noticed it. Had to have outsiders tell me about it.

"Six months later I was offered a superintendency of another factory at about double the wages, and the firm advised me to take it, saying that I could come back if I didn't make good. That aroused all the fight in me, and I made good. I think every red-headed man is sensitive to insinuations.

"I kept on bossing Johnson until I made a salesman out of him. Now I own some works myself. I am as far ahead of Van's \$3,000 a year as I was behind it when I started. I haven't had a salary for twenty years. In my own works I have got a number of kids that have started to practice on themselves till they are able to hold a foreman's job, and there are some others scattered around getting experience that I'll get back when I want them. The scheme is working as well with them as it did with me. You see, it's fundamental. It starts the boy right and gives him the idea of self-control from the beginning. That's all that makes the difference between the proprietor and

the employe; one can boss himself; the other can't. It's an old idea. The Bible says, 'He that is master of himself is greater than he that taketh a city.' I'm a Democrat and can't quote Scripture; but it's something to that effect.

"Now, my red-headed friend, you said you wanted a raise in salary. Why not start now to get ready for the time when you won't need a salary—won't accept it? I tell you, boys, before you can get off a salary you've got to boss Johnson—all the time, night and day."

The old man went out, and for a long ten minutes nobody said anything. We just sat there and thought it over.

"Carrying a Receptive Mind"

Few of us take readily and kindly to TRUTH boldly stated, and the reason nearly always is that, discordancy prevails in our character, in the form of non-receptivity of mind, shown in either Jealousy or Egotism. The Egotist is usually in trouble; the EGOIST never at all.—Editor.

HARMONY is derived from Christianity, and there can be no Christianity, unless based on Harmony. There can be no Harmony either in music or business where there is discord.

While all believe in God, to get all hands to believe more in their company and less in themselves is the missing link, and there comes a time when each individual should take account of stock.

Many companies suffer from three causes:

EGOTISM—JEALOUSY—DISCORD.

EGOTISM is not ambition. A man loaded with egotism is a dam holding human progress until it can percolate through. Instead of the Egotist listening, absorbing and joining to carry out progress, progress must come to him. Hence Egotism stands in the way of Advancement.

JEALOUSY is the possession of a small soul. There are two parties that suffer—the party that carries the jealous soul and the

company that hires him. It is not a fact that all men are created equal as to achievements. They start equal, but in the race of life some men must be leaders.

DISCORD is founded largely on Egotism, Jealousy and Ambition. Of these, Ambition is the only saving grace. It should, therefore, be brought home to everyone to stop, look and reason, and make an analysis of what he can do to stop the discord, promote harmony and, in that way, render the company the justice that is due it.

On another basis, let us take up sales. The best salesman is a good product. It sells itself, and full sales mean larger production, lessen the cost, give employment to the men; contentment takes the place of unrest; it means warm kitchens, singing teakettles and a moral uplift. Consequently, everyone should work free from egotism and jealousy, for the upbuilding of the product, which means the upbuilding of the company which gives him employment.

The great principle of success in this respect is to get every mind open to adopt suggestions and not to be arbitrary in arriving at conclusions. A man in a minor position often furnishes points that are of infinite value to the company. Consequently, every man should adopt as a motto "LET US CARRY A RECEPTIVE MIND."—E. E. True, in The Russell Company Bulletin.

If one prefers to sell his glorious birthright of Self-Control for that mess of pottage of Present Self-Indulgence, it is his own business.—Sheldon.

True success is what a man possesses, after he has ransomed his positive faculties of mind, soul and body from the slavery of ignorance and doubt.—Sheldon.

SERVICE

By HARRY YANKEY.

THAT'S the Twentieth Century cost price of Success!

That's what the world demands.

Do you give it? Do you satisfy the wants of all your patrons? Every one of them?

If you do not, man, I say, "Wake up."

One failure means the loss of a customer, and his knocks may mean a dozen. It also means more business for your competitor. Do you think you can afford it? You may think you can, but I tell you, you can't.

Get busy, give satisfaction.

Yesterday's methods won't go today. Tomorrow's, instead, are what mean prosperity. Think of some new service for those who depend on you. If you're too much of a jelly-fish to think, let some one else do it for you. Then act. Act. That's the way to trade your runabout for a six-cylinder. Get busy, the opportunity's here. But the other fellow is going to grab it if you don't hurry. Action now; there's the telephone at your elbow.

Address by I. H. Sayman

Before the Employees of the Electromechanical Company, Baltimore, Md.

Mr. I. H. Sayman, the gentleman who made the address herein, is a prominent citizen of Baltimore, Maryland. His life's experience has been unique in the varied hues and colours which have characterized it daily. Probably no man in all America is better qualified to speak as he does in this address. —Editor.

WE HAVE assembled here tonight for an efficiency talk, which will make us better, stronger, through giving us some new good thoughts. We sometimes wonder why it is that some others get along better than we do. We wonder why some seem to prosper while we do not, and still, we seem to be doing the very best we know how. There are many people in this world who are sober and industrious who do not seem to attain prosperity. They never seem to be out of hot water. Nothing, however, happens without a reason. There is a cause for every effect. But people will not take the trouble to go to the bottom of the case, and find out the reason. The laws of nature are neither kind nor cruel, but just. We violate the laws of nature constantly, and that is why we do not succeed. The violation sometimes is very trivial; though the penalties are enormous. Take for example an engineer running a train. He has simply forgotten to look for a signal. He was thinking of something else. Not seeing that signal cost him his own life, and the lives of a number of passengers, besides the enormous money loss, all resulting from the violation of one of nature's laws against absent-mindedness—"Thou shalt not forget." The laws of nature acknowledge no differences between offenses, as offenses, whether murder, or simply an act or error of omission. So in trying to find out the reason why we do not succeed, we find that we have violated one or more of the laws of nature. To obey these laws means study and careful thinking. Every thought you have comes from a natural cause. Thoughts bring action; we will call a thought, a seed; an act, a sprout which grows. A man has the power to make himself anything he chooses. A man has the power to make himself just an ordinary average worker or superintendent in any shop he goes into, just by the power of applied thought. First

comes the thought, then the act, and that creates the plant. The average man, in place of going deep down into this matter, does as little thinking as he can. He gets up in the morning as late as possible, eats his breakfast and goes to work. If he gets in a few minutes late, all right—he is doing “too much for the boss anyhow.” He recalls the occasions when he has worked overtime, and excuses himself on that ground. When afternoon comes, he is fatigued. He watches the clock and wishes it were time to quit. Why? He is sinning against the laws of nature by lack of interest in his work. When a man does anything he is interested in, time flies quickly. The average employe does not love his work for the sake of what he can accomplish, and this retards his advancement. The man who loves his work, not only puts his best efforts into it, but conceives ideas of how to do his work better, and becomes more efficient, ever striving to excel. This man becomes the “boss.” The average employe goes home in the evening, eats his supper, perhaps looks over the paper, reads all the murder cases and other horrible happenings; goes to a moving-picture show and then to bed, instead of taking up helpful literature to broaden his mind. When a young man finishes school he thinks his education is finished. He has gone through the eighth grade, or perhaps the Polytechnic or some other institution of learning. After graduating, he drops his studies entirely and goes to work. He indulges in lines of reading matter, which do not benefit him, such as novels and newspapers. He expects to thrive on this kind of brain food. Now, I am speaking from personal experience and know that we only reap success by planting success in our brains.

At the age of six I was left an orphan. I was put to work on a farm and had no opportunity to go to school. At twelve I went to New York, where I worked as a bootblack. At twenty-four I was driving a milk-wagon and could neither read nor write my own name. At this time I started to do some serious thinking about my future. I decided to learn a trade, and went to work for the Robert-Mitchell Company of Cincinnati, Ohio. I received no wages, and had to pay my own board. The foreman took a liking to me, and took me as a boarder. His children played school at night, and in this way I learned how to read and write. I have been educating myself ever since. At the age of thirty-eight I was two thousand dollars in debt, with a family of six children. I was keeping a secondhand furniture store in

Washington, D. C., with a stock worth about eight hundred dollars. I realized that I was on the wrong track. I had been reading novels, newspapers and worthless literature, but now I started in to read books that would help me; reading a kind that develops and broadens the brain and makes men. Since that time I have accumulated about seventy thousand dollars; besides raising nine of twelve children. Anyone can attain success by setting a goal, and then striving to attain it.

The education you get in school is simply a means to an end. As soon as you stop educating yourself, you are closing every avenue to success. Men have taken up the problem of capital and labor for example in many different ways. Labor unions have been organized, which have secured for the laborer shorter hours and increased wages. This has, in principle, all been of benefit to the wage-earner, but the question is, what use has the wage-earner made of these shorter hours and higher wages? Does he utilize these advantages for personal growth, and consequent greater service to humanity? I want to show you the true relation of capital and labor. I am speaking from the standpoint of men who have succeeded. I have studied their methods. Statistics claim that ninety-five per cent of humanity is employed by the other five per cent. Just think of these figures! There are five men who support ninety-five throughout the entire world. Not only do they support these ninety-five, but they support their families, which frequently amounts to twice that number of human beings. Can you imagine how overworked this man is? Can you appreciate how much he needs help? But, stop; do you ever realize that you are not only the employees here, but the employers also? Do you realize that you employ the head of this concern to get out and hunt up the business? To make up the pay-roll for Saturday night? Did you ever stop to think for a moment that this man is working not merely eight or nine hours for you, but twelve to fourteen hours? When he goes home, he still must work with his brain to know where the pay-roll is coming from. You are not only working for your employer, but your employer is also working for you. Through the labor unions you get shorter hours, but unless you put them to use in helpful study, they are of no benefit to you. Helpful study will broaden out your brain, and you will put yourself in a position that your employer cannot get along without you. You will practically own him

body and soul. I know, specifically, nothing about your line of work, but, let me ask, do **you** know all the inside workings of your business? You can probably set a motor, wire up a house, or connect an apparatus, but do you know how to wind a motor? Do you know all the intricate arrangements and inside workings of one? Can you estimate on a piece of work? So many people only do in a perfunctory manner the work which is required of them.

Through the labor unions the wage-earner's pay has been increased. The laboring man lives better because of this higher pay; he has more of the comforts of life than he had twenty-five years ago. But are the wage-earners really any better off? Are they retaining the surplus? Owing to the progress of the times, both employers and employes live better than they did twenty-five years ago. This is owing to the progress of mankind. But, in reality, at the year's end the wage-earner very often has nothing to show for his increased pay. I will now illustrate to you the true relation between capital and labor by means of these two tanks. The large tank, fifty feet in diameter, is the capitalist's tank. It has ten feet of water in it. The smaller tank, three feet in diameter, is the wage-earner's tank, which is filled with water to the same height. The tanks are equal in height, say twenty feet, which represents citizenship. Your vote as a citizen goes as far as the capitalist's. The wage-earner goes to the employer and says he wants more wages or shorter hours. Any concessions granted by the employer mean just this. Water will be pumped out of the large tank into the smaller one, but at the bottom these two tanks are connected by a small pipe, say a quarter inch pipe. This represents the trade channels. Through the trade channels the water will flow back again into the large tank, until the water is again at the same level in the two tanks. What has the wage-earner got to offer to capital? Service with hands or head. The book-keeper will work with his brains. Capital pays for Service. Who controls your educational system—your schools? Who prints the books for use in the schools? Capital even dictates what your children shall study. If you have a valuable dog, you take it to a good trainer, who will teach it various things, such as to shake hands, to run after game and bring it back in his mouth without mutilating it, and various things which will make the dog more valuable. You will go to see the trainer occasionally. You will find out how the dog is getting along,

for it is very valuable. Many of you never go to the public schools to see how your children are being trained. You seldom co-operate with the teacher as you would in the case of the valuable dog. Your children go to school to learn reading, writing, arithmetic and the other branches. But they are seldom taught that this "education" is but a means to an end. And when they leave school they are usually satisfied to go out and do the ordinary things when they should try and become great citizens or business men. Why? Because they have not been taught properly. The money-grabbing—there are some other kinds—capitalist, does not want too much brains in the world. So your labor unions are all right as far as they go, but they do not get to the bottom of the case.

Now then, in the first place capital demands greater interest on loans than formerly. It controls your fashions, as well as your children's textbooks. You men who are married know something of this. Last year women's skirts were so tight they could scarcely walk. This year they are once more full. Look what it costs to buy a woman's hat. Prices range from \$5.00 to \$50.00. This is one way the capitalist has of getting back the money he gives through concessions to the wage-earner. Do not think that you are going to beat capital through labor unions. Capital runs your moving-picture shows and saloons. Capital insists on your contributing back to it the money you have got through concessions. You cannot beat capital in this way. This large tank holds more than this smaller one. Not because it is politically any better, not because it is better from any standpoint. Enlarge your tank, broaden out your brains by helpful reading and study, so that you can retain more in your tank. One of the laws of nature is this: the world pays for new ideas, short cuts, new methods, not for hard labor with the hands. How many of you men make your own tools that you work with? Look around at these walls. See the cuts of motors, blue prints and diagrams representing brains. How many of you have invented anything depicted here? How many of you can invent anything? **How many of you have ever tried to do it?**

Develop your intellect. Think, read, study. Every one of you can become an inventor. You can do more for the benefit of humanity, your employer, and yourself, if you make up your mind you are going to do it. You cannot do this by reading novels, by spending

your spare time in moving-picture parlors or pool-rooms. You should give a portion of that time to serious study.

Of course, we must have recreation. I went to a moving-picture show this afternoon with my son to see Charles Chaplin. I believe in recreation. I play duck-pins for exercise, not because I am in love with the sport, but because it is absolutely necessary for a man to be healthy. It is absolutely necessary for a man to banish worries from his mind, and to have cheerful thoughts, but it is also necessary for him to have some serious thoughts.

Thinking is the seed. Action on the thought is the sprout, and continued action is growth. One may not be able to see the growth. Much study is necessary. For example, I used to be very bashful. I could not talk to even one man without dropping my eyes, and almost apologizing for approaching him. I felt that I had a message to humanity and determined to overcome this. So I got some negro ministers to let me talk to their congregations. When I got up in the pulpit, even though my knees were shaking under me, I had to go through with it.

I want to call your particular attention to the fact that I am not dwelling on speculative theories, but am giving you absolute facts. I have done it, and you can do it, too. The men who invented the machinery connected with your work gave their minds up to study. They gave their time and attention to studying out short methods of doing the work. They broadened out their tanks. If the small tank is made larger, through the trade channel it must receive its just proportion of wealth. A man gets just what he deserves. Take a tramp, for example, whom I consider the lowest specimen of humanity. The tramp comes to your back gate and asks for something to eat. You introduce Mr. Tramp to the woodpile. The tramp goes to work, all the while keeping his eye on the windows to see if you are watching him. When he thinks you are not looking, he puts a few big sticks of wood underneath to make the pile look larger. In a short time he gets tired of work, and comes to the door and asks for his pay. What do you do? Do you spread out a nice dinner for him? No; not if you have watched him do his fake wood stunt. Now take another tramp under the same circumstances. Suppose he does not watch the windows, but goes to work as if he enjoys it and wants to eat it up. He doesn't come to the back door. You watch him through the shutters, and say

to yourself, "That man is a worker. He deserves his pay." You bring him in and give him a nice dinner, the best you can give. Why? Because you insist on giving him what is coming to him. This is human nature. This law holds all the way up from the tramp to the President. Every man has placed himself where he is and stamped his own valuation on himself. You have gone into dry-goods stores, and been waited on by a clerk who didn't seem to care whether anything was sold or not. You almost had to use force in order to get him to show you what you wanted. Another clerk will take pains to please you. He will show you anything he has in his store. The former is trying to hold his job, the latter is trying to advance. Hard study and reading of helpful literature will give you a stronger personality which will bring you higher wages and make you better liked by your employer. You will impress everyone with whom you come in contact. Do you ever take an inventory of yourself? An inventory of every bit of stock in this place is taken once or twice a year. Profits and losses must be ascertained. What is your stock in trade? Your brain—your tank. What does it hold? How much have you learned in the last six months? How much money have you got? Have your methods been winners or losers? How do you stand spiritually today compared to six months ago? **Set a goal for yourself**, and then try to reach it. Do you know what this is going to mean for you? Think of the time when you will be sixty or seventy years old. Perhaps through the violation of the laws of nature you will be an invalid and be dependent on your relatives, who are waiting for the time when the coffin lid will be nailed down over you and they get rid of a nuisance. But not so with the man who has provided for his old age. His relatives are only too glad to wait upon him. They wish to be remembered in his will.

Take an inventory tonight, gentlemen, and ask yourselves this question, "Am I satisfied?" If you are satisfied, you might as well go down to the pier, tie a stone around your neck and jump off,

The man who is satisfied is on the downward track. If he is satisfied with his life and has no further object to live for and strive for, he is to be pitied. He reminds me of the old darkey sitting on a bale of cotton in the city of New Orleans. He was clothed in an old gunny sack, with two holes at the bottom for his limbs to go through and two holes in the sides for his arms. As he sat there, chewing a ham bone, with the grease running down his cheeks, he crooned this

little song, "I haven't got no money and I don't want none." The only way you can succeed is by enlarging your tank (your brain) so it will hold more of this world's goods. It is not the amount of wealth you get, but the amount of wealth you retain that counts. Fill the smaller tank. Let the wage-earners have shorter hours, increased pay, insurance, workmen's compensation laws, etc. But do more than that, Resolve tonight to **enlarge your tank**. You will then stop spending money on foolishness, and will start to save. **Holding**, not getting, is the way to become wealthy. The way you can **retain** more is by widening out your brain tank.

Here are some of the drawbacks of the average wage-earner. He thinks he is underpaid. I, at one time, thought that I was underpaid. When I was working for the Baltimore Realty Company the results showed that I was doing as much as any three men working for them. I asked for more money. They said "If you think you are not being treated right, go ahead and quit." I next went to work for John J. Hearst. I stayed with him one month. I got a lot of business for him, and wanted more money. He also refused and I left. I started into business for myself and made money. I proved to myself that I was worth more.

If any of you wage-earners thinks he is being underpaid, let him prove it by starting into business for himself. If you have the ability, you can get people to back you. Another drawback is that the wage-earner thinks he is being overworked. Now your employer is very careful of you. He does not want to see you overworked. If you have a horse which is worth five hundred dollars to you, do you allow it to be overworked? Employers are careful of their employees who are worth money to them.

Men with large brain tanks command high salaries. Another drawback of the wage-earner is believing that his efforts are unappreciated. They are not. He may be doing nothing to be appreciated for. The employer wants to appreciate him and his work but too often cannot.

Lack of enthusiasm is another drawback. You should love your work. Talk about it. Let us compare an employer of men and his employes with a general in the army and his soldiers. These men love each other and their country. They are full of enthusiasm. If employes were like these, the employer could not help appreciating them.

Deficiency in character is also a drawback to the wage-earner. First, many are unstable. They cannot be depended upon. Suppose, for example, you are sent out on an errand and neglect the small details, or you are sent out on a job, and forget to take the proper bolts, screws or some necessary tool with you. This absent-mindedness shows deficiency in character. A man may be weak in a good many ways. He may be an inveterate cigarette smoker, or he may be a drinker. This all prevents him from going to work in proper shape. Laziness is not an uncommon deficiency in wage-earners. How much have you tried to build up your employer's business? Have you tried to make it one of the very best establishments in this city? The other day I took my car down to a garage to have it fixed. A mistake was made in repairing it, the result of some bit of carelessness. The foreman did not come down to see me about the matter. He did not say, "Mr. Sayman, I am sorry this happened. I will see that it will not occur again." Last week a pin came out of the crank shaft. It had just been fixed two weeks ago. I took it to the repair shop and they said: "Yes, it is our fault. We will fix it." Was that satisfactory to me? No! It, however, would have been satisfactory to me if the foreman had come down and said, "Mr. Sayman, this is too bad. I will find the man who did this and speak to him about it." But he didn't show that spirit. If I could find another shop in the city where my repairs could be made properly, those people would never get another nickel of my money.

Have you ever been out on a job when the bolt you had did not fit, but you "made it do"? Or perhaps you did not have the right kind of a screw or tool. You did not like to go back and say you had forgotten it. You "made it answer" the purpose and said it was "good enough." You can never be a success if you do that way. I am talking facts to you. Broaden out your tank and the world will give you more of this world's goods.

There are two classes of people in this world, the feeders and the fed. There is a certain class of people who insist on feeding the other class. Would it surprise you to know that the class being fed are the five per cent, and that the feeders are the ninety-five per cent? You can get out of the latter class whenever you choose. You have only to make up your mind to do it.

The world can also be divided into two other classes: learners and

know-it-alls. I have talked to men who thought they knew everything I could tell them. I have talked to salesmen and tried to interest them in scientific salesmanship and scientific business-building, but they were "know-it-alls," and placed the blame for their failure anywhere except where it belonged. The blame belonged on themselves. The man who is willing to learn has a great opportunity in life. The man who knows it all is well-satisfied. He is an egotist. He is not willing to learn any more. His opportunities are nil.

Excessive newspaper reading is as bad for the mind as horse-radish and red peppers would be to nourish the body. We must substitute for this kind of reading matter that which will nourish the mind. I have brought with me a copy of the magazine, "Health Culture." I think I should know the value of the different foods which I put into my stomach. It is necessary for me to know why I am sick. I should know about this body of mine. I should know how to take care of this piece of machinery.

The "Backbone Monthly" is another valuable book. It teaches you how to do things. It is full of rich, creamy thoughts. It is full of articles written by busy, brainy business men who tell of overcoming obstacles which the average man will not attempt to face.

This other book I have here is called "The Business Philosopher." It tells you how to become more efficient and how to do your work better. Efficiency means more profitable work for you. It means encouragement for the boss also, and he needs encouragement.

The books of my own that I distribute are free to you.

But "The Business Philosopher" is \$3.65 a year. The "Business Philosopher" is a helpful monthly and I would like to see you take it. I will give you the following guarantee with it; if at the end of a year you do not feel that you have got many times your money's worth out of reading it, return the twelve copies to me and I will hand you your money back. This guarantee is not that of the publishers, but is my personal one. I have fed my brain on this kind of matter for years.

I have here another book which I publish myself, "The Spectre of Comfort Cottage." Take a copy home with you. Don't "look it over." Read it. It has cost me years and years of study to tell you what is in this book. If you think it is good I would like to have you tell me by asking me for some more. "The Dawn of Prosperity," another of my publications, is free for the asking, and is the sequel to "The

Spectre of Comfort Cottage." All you have to do is to put your name on my mailing list. Let me send you these books which will help you to broaden out your think-tank. I am willing to help you to help yourself. I certainly appreciate the kind attention you have favored me with.

F. L. Brittain tells the following story apropos the fact that "There is room up ahead."

George Williams was a badly abused boy. He tended his father's sheep on the downs of Ashley, England. His brothers were harsh and cruel, and they finally persuaded Father Williams to send George away. He was apprenticed as a mercer's clerk. After his apprenticeship he was carried away to London. A position was found for him. His employers rebuffed him, but some way he held on. Later, the firm became Williams & Co., and then he was knighted by Queen Victoria. Nothing, however, was ever "handed" to Sir George. No golden spoon carried good things to his mouth. Despite the unkindness of his brothers and the indifference of his employers, he rose to the heights of a Great Merchant, and to knighthood.

There is always room up ahead for those who are able and willing to endure the taunts and goads. Courage and honesty of purpose are mostly needed.

As a Parent, Or An Employer, Are You a True Educator?

The world can show no career of greater intensity, probably, than that of the writer of this article on "True Education." Responsibility is its slogan. Your responsibility, and mine, as parents and leaders, for the cultivation and development of others—their education. The writer of this article knows whereof he speaks, for he is not only a parent, and an employer—he is an EDUCATIONIST.
W. T. G.

MANY readers of The Business Philosopher are students of the Science of Business Building.

Many of these who are parents are teaching their children along lines of the Area Philosophy.

A student in Washington, D. C., has just related to me an interesting incident concerning his daughter.

She has been nervously inclined and given to a tendency toward occasional "tarantums."

Recently, when one was showing signs of approaching, the father suggested to the daughter that they take a walk.

While walking they talked, and he told her about the nine feelings, which, developed, make for reliability.

The daughter became deeply interested, and the father told her how to develop the feelings, which they had been discussing, through proper nourishment and proper use.

The young mind grasps basic truths when told by a good salesman, and this particular father is a good salesman of ideas.

He soon had the daughter's favorable attention, interest and desire aroused to such a point that she wished to get action in the matter of development of the nine feelings.

Since that one walk there has been a marked improvement in the daughter.

The type of employer is rapidly multiplying, who takes an interest in his business family as well as domestic circle.

Not alone because it pays, but because more and more humanitarianism is entering into business.

As one employer stated to me the other day, we love to do things for our employes for their educational benefit and general welfare.

An employer recently noticed that one of his employes was not well.

He inquired after the health of the young man and was told the doctors had given him so much medicine that it no longer had any effect.

He had indigestion, constipation, insomnia and goodness knows what all.

Mr. Employer told Mr. Employee about the nine laws for the cultivation of health and physical endurance.

The young man was cured in less than a month.

He threw all medicine away and put his life into harmony with nature's basic laws for the cultivation of endurance.

He is now able to build a bigger fire of Service for his employer, and his employer has the satisfaction of possibly having saved a life as well as improving the usefulness of the employee.

Sometime all who employ others will come to see that the true function of the employer is that of an educator, and he will prepare himself to be a true teacher of basic truth.

Robert Wall, who is the Sheldon School manager at Washington, D. C., recently called a convention of all our recently enrolled students in that city.

Over 300 gathered for a general experience meeting.

Many interesting experiences were related; among others, this:

A teacher in one of the public schools asked the class what boys and girls must do to keep well.

A little girl of 12 was the only one who could give an intelligent answer.

She arose and recited the nine laws for the development of endurance, as taught in the Science of Business Building.

The teacher was dumfounded and asked where she got the information, and the twelve-year-old answered and said unto the teacher, "My papa is going to school, and his school teaches him to build the body, and he told me."

* * * * *

It is said that the schools of a certain great state expended over \$25.00 per school child last year for intellectual training and an average of two cents per capita for the education of the body.

Education of the body, did I hear you say?

Yes, I mean just that, for the simple reason that education means education, and the body needs education or development as much as does the mind.

The cram jam method of stuffing the head with facts often ruins the physical health of the child.

We will never have a truly great race of people until our schoolrooms are truly gardens for the cultivation of the human plant.

Cold storage education, the stuffing of the intellect with facts while neglecting the body and often hindering its development as some schoolrooms do, will never result in a truly educated race.

A. F. SHELDON.

Be An Artist Instead of An Artisan

By ORISON SWETT MARDEN.

Perhaps no writer in this country is more eagerly read by those familiar with his work than Orison Swett Marden. Mr. Marden never wavers in his presentations of philosophic truth. The very words announcing the matter of his article following radiate high-mindedness, truly helpful as well as interesting. Not every issue do we find ourselves able to make such an offering as this, which deals with the idea of doing one's best, always.—Editor.

NO MAN who has tasted the joys of the creative life, who has known the free delights of initiative, of intellectual expansion, can ever again content himself with imitation. He will never again stoop to drag himself through the mire of pretence and counterfeit. Veblen speaks of the "instinct of workmanship"—the instinctive intolerance of anything less than the best. There is only one road that the "man who knows how," the artist, can afford to travel and that is the straight and narrow one of invariably doing the best he knows how.

Did it ever occur to you that work is one of the most conspicuous features in human history? It is one of the chief forms of human expression. There is a dignity about the doing of work that no phase of idleness can ever achieve. There is an inalienable honor in the thorough performance of useful industry, whether it be in tilling the ground, making tools, weaving fabrics, or selling products behind a counter. An American President, when asked what was his coat of arms, remembering that he had been a hewer of wood in his youth, replied: "A pair of shirt sleeves." A French doctor once taunted Flechier, Bishop of Nismes, who had been a tallow chandler in his youth, with the meanness of his origin, to which Flechier replied: "If you had been born in the same condition that I was, you would still have been but a maker of candles."

"Should my hand slack, I would rob God," declared Stradivari, the celebrated violin maker. He said he did not need to put his name on the instruments he made, for they could not be counterfeited. And it was true. A Stradivari violin is known to this day by its quality, not its tag. Stradivari loved his work and into every detail of it put his best, in joyous, creative effort. And the world still does him honor.

Walt Whitman said truly—"The work is to the worker, and comes back most to him."

The consciousness that you are trying to use your advantages, your vision, your particular ability, in work that will make the world a little better for your having lived in it, in furthering something that will eventually help the race, will make an artist of you and will give you a satisfaction which nothing else can. This consciousness will act as a perpetual tonic—an inexhaustible inspiration.

Fra Angelica painted on his knees. We may perhaps cheaply question the anatomy of his angels, but the spirit of the artist is none the less in every line and tint. He put his personality, the fervor of his adoration and love into every brush stroke. No matter what the work, it is the way we do it that classes us either with the artist or the mere artisans.

"We sow a thought and we reap an act, we sow an act and we reap a habit, we sow a habit and we reap a character, we sow a character and we reap a destiny." No truer word was ever spoken of the workers of the world. It is the initial thought—the attitude of mind in which the work is done that counts. "It's the set of the soul that decides the goal." It is not necessary to embroider scrubbing cloths nor hang horse stalls with Gobelins—to each line of work should be accorded what fitly belongs to the object in view, but thoroughness of application, purity of ideal, loftiness of standard, can be discerned none the less.

"During the nine years that I was his wife," said the widow of the great painter Opie, "I never saw him satisfied with one of his productions; and often, very often, I have known him to enter my sitting room, and, throwing himself in an agony of despondence on the sofa, exclaim, 'I never, never shall be a painter as long as I live.'" It was this noble despair, which is not felt by vulgar artists, this pursuit of an ideal which, like the horizon, ever flew before him, that spurred Opie to higher and yet higher efforts, till he filled one of the highest niches in the artistic temple of his country.

Dr. Wayland took two years to compose his famous sermon on foreign missions; but it is a masterpiece, worth a ton of ordinary sermons.

Balzac, the great French novelist, sometimes worked a week on a single page.

Demosthenes would not speak on any subject unless prepared; and for this many orators ridiculed him, and Pythias, in particular, told him that his arguments smelled of the lamp. Demosthenes retorted sharply upon him: "Yes, indeed; but your lamp and mine, my friend, are not conscious to the same labors."

The Athenian architects of the Parthenon finished the upper side of the matchless frieze as perfectly as the lower side, because the goddess Minerva saw that side. An old sculptor said of his carvings, whose backs were to be out of all possible inspection, "But the gods will see." Every one of the five thousand statues in the cathedral of Milan is wrought as if God's eye were on the sculptor.

This is not superstition. The attitude of mind may be phrased in accordance with ancient myths, but the impulse toward thoroughness, the desire for perfection, the inability to find satisfaction short of expression of one's finest ability, is characteristic of the artist-soul.

Years ago, a high granite block was built in Boston. When it was completed, it was considered one of the best blocks in the city. To all appearance, it was as lasting as the granite of which it was built. Tenants were numerous. The builders had the utmost faith in it. They could "pile it full of pig lead" they said. But, alas! before it was half stocked with goods, it went down, filling the street with stones, bricks, broken timbers, and bales of goods; and several persons were killed. Why did it fall? Down in the cellar were a few feet of an old wall; to save a few dollars, it was left; and, when the enormous weight of the structure commenced to bear upon it, it could not stand the pressure and the entire block fell in ruins. A hundred or two hundred dollars' worth of work saved in the foundation, over a hundred thousand dollars' loss in the end, and that was a trifle in comparison with the lives sacrificed, which money could measure.

The artisan's standards are not only wholly utilitarian but based on the estimate of the moment—the superficial estimate—not, "Will it last?" "Is it thoroughly good?" but "Will it pay?" "Will it do?" "Will it pass muster?" The artist has a plan, an end in view, an ideal.

An applicant for admission to Oberlin said he would like very much to go through college, but was rather dismayed, however, at the prospect of a four years' course. He wanted to know if there wasn't a short course that would give him the credit of a diploma, of having

a college education. "Yes," said President King, "when the Almighty wants to make a squash He can make it in six months; but if he wants to make an oak it takes a hundred years."

The artisan aims to make a living, the artist to make a *life*. The most wonderful and famous achievement is not worth while, if the life of the man whose name it bears, is rotten at the core. The true artist is as thorough and genuine in his life ideas as in his work ideals.

A clean life is the only one that will count in the long run. The only sort of life to live is the one from which we can get satisfaction when looking back upon it when near its close. Just as an artist views his work as an entirety, works at every stage of it with regard to its proportions when finished, so, when you are in doubt about your choice in any particular transaction, form the habit of asking yourself, "How would I like to look back on this thing at the sunset of my life? When I am near the end, how will it look to me then?"

Ah, then all the dishonest, unfair advantages you may have taken of others, all the selfish impulses, the yellow streaks, the mean actions, the underhand methods used in dealing with others, all of the regrets, the chagrins of your life, will stand out with distinctiveness. At the time they were committed your mind was absorbed; to a certain extent you were mesmerized, hypnotized, by the great life game. But when you have passed beyond the hurrying, the stress and strain of things, you see actions in their true light. The joy and the satisfaction of the good will be multiplied, the pain and the sting of the bad will be aggravated, in the perspective. Just as we feel a toothache more in the silence of the night than when our minds are busy with the routine of our day's work, so, in the quiet that comes at the close of life, the shoddy work we have put into the fabric of the days will show in a very different light from that in which we previously saw it.

The temptation of the hour is always to get on with as little effort as possible. The love of the money game becomes such a passion with many young men that they do not realize when they step over the moral lines, they do not realize it at the moment when they stoop to methods that are not worthy of their ability and advantages. They are committed before they know it to the cheaper methods, the tricks of the time-serving artisan, and they forget the ideals of the artist.

Now, the mere possession of an idea is a great safeguard. Even for a mediocre nature, the perpetual striving after a fixed goal, an unlowered standard, will gradually have an elevating effect upon the whole character.

The great thing is to function at your highest possibilities instead of at your lowest. There is nothing which has a more superb effect upon a human being who has climbed to something higher, who has had a taste of something better, who believes in getting up as well as getting on, than has this very habit of reaching up.

There is a tremendous growth, expansiveness, in the constant upward effort that is never achieved by those with low-flying ideals. No matter what your condition in life may be, no matter what particular work you do in order to get your living, if you are ever reaching up morally, reaching up in both thought and effort for something better, striving daily, hourly, for something higher, grander, your life will open up marvelous resources which would never have been discovered otherwise.

Never be satisfied with reaching other people's standards. Nothing short of the achievement of his own ideal will ever satisfy the soul of the artist. Mental laziness is the chief cause of mediocrity and has been the ruin of many an artist.

One of the greatest cripplers of power of all kinds is the temptation to think other people's thoughts. Strangely enough this is especially true of college men. Our colleges rightly lay great stress upon historical characters, but there is a corresponding danger in accepting their thoughts and philosophies without question to such an extent that we unconsciously adopt their views, their opinions, instead of evolving our own ideas and working on them. It is original thinking that makes strong men. It is the expression of his original individual thought and vision that marks the artist as distinct from the artisan.

If the college graduate could analyze his own views, his opinions, his convictions, he would find the source of most of them in the philosophies of those who have lived long ago. But as a matter of fact, very few of the so-called great characters of history carried anything like the weight in their own times that their story carries now. If we had been their contemporaries we would probably have given them far less heed. But whatever distinction they achieved, we may

be sure it was by thinking their own thoughts and following their own vision, rather than, sheep-like, imitating and echoing others.

Regard for precedent is due more to mental inertia and the fear that springs from lack of self-confidence than to reverence of any just weighing of values.

The attitude of the free, independent mind is always "Why should I defer to this standard?" As the boy said about the spanking, "Who started this thing anyway?" Most people, unconsciously, are really slaves of precedent. Millions of church people think it is sacrilegious, positively wicked. To break away from any old custom. Many mere formalities have, simply by reason of their long continuance, taken on a certain sense of sacredness and when their discontinuance is proposed, those who have never learned to think, are instantly apprehensive lest the foundations of society be undermined. This is not the attitude of the artist, but of the time-serving artisan who has worked under the direction of others, for the commendation and reward of others, rather than of his own soul.

If we stop to consider the question, we would be surprised to find how largely our lives are governed by precedent. We assume, if we think of the matter at all, that there must have been a good reason for a custom that has been obeyed and followed by so many for centuries. And there may indeed have been such at the time, but we are living in a different state and time. Very few people have much opinion of their own ideas, or much respect for their own convictions. They are timid about formulating them and shrink from defending them.

Yet why should we regard other people's opinions as more worthy of adherence than our own? The men whose actions set up these old standards did not live in anything like the advanced stage of civilization we are living in, they had nothing like our advantages of education, of scientific knowledge. The world has pushed on long distances since these precedents were founded; why should we have such a reverence for them? Why not think our own thoughts, establish our own precedents? When some music critic of his time pointed out to Beethoven that there was no precedent for a certain arrangement of phrasing in his Ninth Symphony and that therefore it must be wrong, the old artist thundered—"Wrong, is it? Very well, hereafter it shall be right. I made it!"

The artist has no thought for commendation or reward. The artisan seeks both. The chief danger in all effort is that the completion and the task in hand will be considered of higher import than the methods employed in its accomplishment.

The very conditions which have contributed to the marvelous American supremacy, the almost limitless resources, splendid climate, the ambition, energy and determination of the American people, all these tended at the same time to develop an abnormal craving for mere mass and show of achievement—and its sign manual, money—until this has come to be considered as a national trait, bordering on disease.

This tremendous expenditure of energy in opening up and developing our resources has resulted in the general welfare of the nation as a whole so far as comforts and luxuries are concerned, as well as a certain rugged stamina and sturdy independence of character, yet with it all it must be admitted that the great American prize—an opportunity for youth never before offered in the history of the world—has developed at the same time a selfish, grasping quality which is to a degree ingrained. It has tended to develop artisans rather than artists.

The artist is characterized as controlled by his vision, his ideal, his own inalienable inner standard of values. The earmark of the artisan is superficiality, the service of temporary, fleeting ends. His is the time-serving spirit, foreign to the spirit of loyalty, of heroic adherence to an ideal.

When the king of Babylon was in desperate straits for a prime minister who would not sell him out, a man whom he could respect and trust, the reason for his preferring Daniel out of all the other men who were recommended to him was that there was such an excellent spirit in him.

After all, the spirit in which we undertake our work is everything. There is no one thing which so influences an employer as the spirit in which an employe does his work. The employe who is loyal, kindly, anxious to excel, who does not grudge his effort, who is enthusiastic, energetic, is never among those slated for discharge. The right spirit is the quality which oftenest leads to promotion.

The spirit with which you face life as you enter the open door will have everything to do with what the future will have for you.

Will this be the spirit of the artist or the artisan? The spirit that forges ahead, firm in confidence in its idéal, dauntless in the face of defeat, if so be that defeat lies in its road to ultimate victory; or the spirit that follows only in the well beaten paths, thinks the thoughts of others, fears to embark upon any line of action until it has the approval of all the others of its little world?

One reason why so many lives are so weak, ineffective, lacking in originality, in vigor of execution, is because they are but half committed to their choice of effort or career. The most pronounced, the most conspicuous thing about a person should be his life aim. If he is so dominated by a mighty purpose that everything else about him will only seem to point to this as iron filings to a magnet, then we know such a life will succeed. But unless a man is so completely dominated by a great life aim, that it is his most conspicuous characteristic and dominates his whole personality, then he is probably only an imitator, an artisan, not an artist.

Men with powerful executive ability, who have left their mark on the world, have always been very positive. There has been nothing wavering or uncertain about them. They were possessed by their ideals, they lived in the service of their ideal. They were artists—artists of life.

Initiative is a quality which is as prominent in the character of a man who enjoys a successful career as is a red necktie on a green shirt bosom; it is the first thing you become aware of about him. You see it in every move he makes, and it is unfailingly mirrored in his results.—Goffe.

Address Before the Kansas City Underwriters Association

By A. B. FRANCISCO.

Versatility appears to hover over this issue of *The BUSINESS PHILOSOPHER*. What with Marden, Sayman and Francisco, the phalanx marching shoulder to shoulder herein is well led. For succinctness as well as practicability, in presenting serious truth, few supersede A. B. Francisco. Insurance men may well read and ponder this address which follows.—Editor.

I AM here not to pose as a "wiser-than-thou," not to tell you how to sell insurance; nor even to suggest how you should run your business, for, frankly, there is not a man here but who knows more about insurance than I do, else he has no business here.

I am here through the confidence of your Secretary, Mr. Bennifield, to call your attention to natural law underlying the building of this, or any other business; and I hope to render you service just so far, and so far only, as I am able to hold before you natural law, and cause you to see that my success and your success is wholly dependent on how clearly we discern this law and how faithfully we obey it.

God is sovereign in the world of creation, but man is sovereign in the world of application, and I believe that business success is the ultimate expression of man's obedience to and application of nature's law.

The chief reason for the slow development of an ideal human society is that man has not discerned that human relationship is based on law. This is due to the fact that he has been so self-centered and conceited that he has attempted to "bully" nature into yielding to him rather than to discipline himself into yielding to her.

The concrete expression of this mental state (for I am speaking of the mental state) is that man sees himself only as an absolute being, whereas he is a related being as well. He wishes to drive all things from himself as the center, whereas he should turn upon a larger axis and bring himself into harmony with the great humanity of which he is but a part—a very small part. His proper conduct is toward co-operation rather than exploitation. He is sovereign in a democracy

rather than in a monarchy. His strength is glorified in "pull" rather than in "push"; in "persuasion" rather than in "compulsion." He can govern best when he seems to command least.

Business is a great democracy—a real democracy. The autocrat, the militarist, is fast losing out. The diplomat—the servant—is fast coming into his kingdom. That was a stunning blow the Master of men administered two thousand years ago when He said, "He that would be great among you, let him become servant to all." This idea gives rise to a new aristocracy—not a military nor a ruling aristocracy, not a money nor an intellectual aristocracy, but the aristocracy of Service, an aristocracy that will not die in being born, or if it survives its own birth, will not continue to live on its first and only breath, but an aristocracy whose vital breath is the healing of the nation, an aristocracy which will grow in grace with God and man until its knowledge shall cover the earth as the waters cover the sea; an aristocracy which, being lifted up, will draw all men into it; an aristocracy which will gather up and glorify all the emoluments, honor, wealth and wisdom of the past regimes and fill the earth with peace, plenty and happiness.

This end, truly and devoutly to be wished, will be brought about by and through its own science and the establishing of a kingdom which is possible only in its own world.

Gentlemen, is it not true that the kingdom of business is a kingdom of service; the knowledge of business, the knowledge of that service? The science of business then, is the science of service. Service is the application of mind and body to a task, and is measured by its quality, quantity, and the mode of conduct in its performance.

The individual unrelated to others is a loafer, who has no part in any business. It is only as he becomes related to other men and things that he becomes a power, or noticeable as a business builder. To do this effectively he must know four things, all of which are human and related, and are involved in business science, viz:

Himself,

His Goods,

The other fellow, and

How to apply this knowledge.

Each subject is vital in its relation to the other and an understanding of all is necessary to the individual, if he wishes to find his place

in the great body of humanity. This knowledge will introduce him into the world of dynamic science. Natural science is static and not progressive. The student may progress but the science is fixed. Business is a progressive science. Its votary must not only progress but must progress in a geometrical ratio, even to the n th power.

To know himself involves something more than a knowledge of his age, parentage, color, weight, height, etc. It is to know his power of Knowing, Feeling and Willing, and to know these as they are directed toward the other fellow, with whom he comes into contact through the tangible medium, his goods, in the business transaction which engages both minds. The end of such an engagement results in the agreement or marriage of those minds in mutual benefit, profit or pleasure.

I hope, gentlemen, you will qualify for citizenship in the new aristocracy—the Kingdom of Service, by developing your $Q+Q+M$, or the quality of your service, the quantity of your service, and the mode of your conduct while serving. By so doing, and only by so doing will you find an abundant entrance into the Kingdom of Service and enjoy fellowship in its aristocracy.

I thank you.

Self-Analysis is a virtue which is suggested by the movements of the engineer who pulls his train in on schedule time oftenest. He is the fellow who never fails to carefully inspect his engine before he starts out. He knows that little defects are easily overlooked, and he knows that they are often the cause of great and serious disasters. The Self-Analyst is the wisest of engineers. He is in charge of the most important of all engines. He is never satisfied with the fact that his engine was all right last week.—Goffe.

How to Stop the War

IN A letter to The Business Philosopher, Oscar Schleif of William Penn., Pa., discusses "how to stop the war" in a very interesting fashion. The letter is too extended for publication in our pages in full, however.

He says "the only way to stop the war" is for those who are against it to become as enthusiastic and self-sacrificing as are those who are for it. He asks the following questions: First, "What are those who are for it willing to do?" and answers in the following words: "They are willing to undergo torture, starvation, diseases and death, not only for themselves but for their loved ones, as well." Again, "What are those against it willing to do?" "They are willing to talk about it, to write letters to the newspapers about it, and in some cases to make some slight money sacrifices, and also to pray; they are especially strong on prayer—those people who are against the war. Notice the comparative amount of self-sacrifice involved."

"If you saw two men engaged in a fight, one of whom was in deadly earnest, but the other not willing to give even a blow, much less take one, could there be any doubt about the outcome? Thoughts may be things, but what chance have they against stronger thoughts?"

"These warring peoples are straining not only the sinews of their body but their powers of mind on accomplishing their objects, while the peace advocates who are engaged safely in prayer—that is, a sublimated 'let George do it'—are sure to be beaten; and at that, the warring nations beat them at prayer."

"How then can we stop the war? Armed interference would be exchanging a large war for a larger one. It would mean suppressing a local inflammation by poisoning the whole system. Possibly it might stop this war—but not war. The cure for war is peace, not the armed peace, which means mental war, but peace of the spirit, as well as of battlements."

We would like to see this entire communication published in some widely read magazine.—Editor.

Putting the "Man" In Salesman

By C. S. COOK.

Railway and Lighting Department, Westinghouse Electric and
Manufacturing Company.

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We honestly believe that a careful reading of this article by Mr. Cook upon the "how" of "putting the 'Man' in salesman," will be worth many good dollars to those among us who seek a livelihood in the world of distribution—commercializing—selling.—Editor.

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PROBABLY most men have played bridge, whist, or some such game of chance, where part luck and part wits determined the winner. If so, it may be readily understood why the subject is a more or less difficult one, when I say that a person can be just as thoroughly instructed in bridge whist through a single lecture as he can in salesmanship. The one is just as truly a game as the other in every sense, the difference being that in salesmanship there is rather a less component of luck and a greater of wit, or as some call it, plain horse sense. It is a game in every sense of the word. There is, moreover, no game that is as essential to the welfare of the individual, or as general in its character and application. We are all salesmen to a degree, whether we sell machinery, supplies, or our own manual or mental services, or even the use of our money. There is nothing we have, or can do, that will bring us that which practically every man desires—an income—unless he sells something to someone else.

The true art of salesmanship, however, consists in marketing goods, property, or services at a profit, and in such a way as to insure the future preferential dealings of the customer. Like everything else that is worth having, or doing, the becoming of a successful salesman requires effort and study. Certain qualifications must be developed in the man himself, if they are not inherent with him, before he can hope to succeed. Therefore, the prime requisite is, that the man should know himself, know his own strong points, his own weak points, and should devote his energy to strengthen the strong ones and eliminate the weak ones.

Many men fail because they have too great a love of ease. enter-

tainment and good times. Their expense account is worked overtime and their sales suffer, and they very probably acquire habits that will result to their detriment. I recall one young man who worked for me for a number of years; he was in many respects one of the best salesmen I ever encountered. I believe he could sell any man something he did not want, could not use, and get a price materially higher than the market, and leave the purchaser in a frame of mind where he (the purchaser) thought that the salesman had actually done him a favor. That very characteristic enabled him to get in socially with a lot of young fellows in the town where he operated, who had more money than brains, and it was "Bill" here and "Bill" there. He tried to go the pace with them; he got into debt, and matters going from bad to worse, we were compelled to dispense with his services. The sole trouble with this young man was that he did not know himself.

Again, a man must know himself sufficiently to control his own temper. Every salesman loses orders from time to time and there is no surer way of increasing lost business reports than for the salesman to lose his temper or self-control at such a time. The customer's respect generally vanishes with it.

Another element which goes to put the "MAN" in a salesman is a broad knowledge of men. I do not say, nor do I believe for a moment, that any one person can read the character and characteristics of men infallibly. Generally, however, by study of the different individuals whom he meets, the salesman will find that men divide themselves into certain very distinct classes as regards their temperament, disposition and general business methods. He will find that all men, almost without exception, like flattery. This is also said to be true of the women. Some will take it only in homeopathic doses, and growl when they take it. Others will take it in allopathic doses, or by the car load, and smile as it is given. Properly applied it is a very effective medicine. To this end, a successful salesman must know when to talk and when to keep still. He should draw out the customer, either in regard to the business which he has in hand, or about any other subject in which the customer is interested. Every man has a hobby, and when he can be drawn out to talk that hobby, and receives, or thinks he receives, careful, thoughtful attention, it is about the most subtle flattery that can be given to him.

A knowledge of self, and a knowledge of other men, will bring to

any man entering the sales field that characteristic which is at once the cheapest commodity and the one which pays the best profits of anything we have on our shelves, and that is the habit of courtesy.

The young salesman with the qualities before mentioned must also develop in himself a pleasant disposition. Even if things go wrong with him he must be a good actor and smile. A sunny disposition, even if it is only apparent, frequently helps entice the further order; a frown—never.

General business honesty is again a particular qualification for an efficient and successful salesman. I believe the men that this company draws to it, in the most part, possess that qualification. In observing young salesmen in the field, however, I have run across a number of cases where the salesman thought that any possible trick was justified, just so long as he got an order from the customer. This policy might succeed, if customers grew like berry bushes and you had a fresh customer for every deal, but in nearly all kinds of business, you not only have to make a customer, but you have to live with him permanently and successfully, either as a company or as an individual. No business relation has progressed or ever will progress, that is not to the mutual advantage of both parties thereto. The salesman who does a dishonest, slippery trick, puts one over on the customer, but he runs altogether too strong a risk of decreasing the number of potential customers of his company by one or more; generally more, because there are few customers who are so small or insignificant that they cannot influence others. Personal honesty, therefore, as well as business honesty, clean living, and frankness, should be cultivated by the man having a desire to make a success in business.

Another faculty which must be developed to put the "MAN" in salesman, is resourcefulness and adaptability. In the process of a negotiation of any size, the setting is liable to change between its inception and its closing. In fact it is changing every moment in its progress. Other than that, an end never would be reached. It is just as necessary that the salesman should be able to size it up and should be able to quickly change his tactics, as it is in that game of bridge whist to which I referred. Those of you who have played the game know that frequently after the first three or four leads have been made, the player will have to change his line of attack entirely, if he wishes to win. The resourcefulness that will enable a salesman to know when

to pursue the policy he has been following, and when to change it, and enables him to size up every move of his prospect or surrounding conditions that may come to the surface during the negotiations is to him an immense advantage. He must be quick to adapt himself to circumstance, either in such instances as may arise in the negotiation, or may arise in his association with men. A successful salesman must at all times adapt himself to the people with whom he is dealing.

Of course, it goes without saying that a successful salesman should know the product that he is handling thoroughly. He should study it, keep abreast with it in all its changes, just as much as a doctor or lawyer should study the incidentals of their profession. However, I will say frankly that I have known a number of salesmen, that were real salesmen, who knew so little about the stuff they were handling that they would not recognize it if they met in a strange place. Such men, however, are never as valuable either to themselves or to the concern which they represent, as men who do know their product, as they invariably require a considerable amount of technical assistance, and have to rely on others for such. They lack a few of the elements required to put the "MAN" in salesman.

It is of greater importance that they should know the uses to which their material can be put and fairly conversant with the art as an art. To illustrate—a man might do very good work in selling stationary motors, even though he knew next to nothing about the motor in a technical way, if he was thoroughly posted in the application of such a motor to apply to any tool or machine that his customer wanted to operate. A trade or two made by the average buyer with that class of men will give him confidence in the salesman, and confidence is three-fourths of the battle.

On the other hand—knew he ever so much technically about the motor he was selling; such as its construction, the materials entering into it, the number of commutating bars, its genealogy, and family history—should the prospective customer ask him—"Bill, what motor should I use on this particular machine?" and the salesman should stutter and stammer and say that he had to go to the factory to find out, he never would get very far in scooping the orders from that particular customer, because right there he would sacrifice his customer's confidence.

Energy and concentration, of "stick-to-it-iveness" are also necessary ingredients in the successful salesman, as much as they are in the successful man in any other class of business—no more, no less. Com-

bined with these, however, the man who would succeed as a salesman must have a full quota of enthusiasm. A man who was prominent in Pittsburgh as an engineer at one time was negotiating with me for quite a bill of material for one of his clients. When we came about to the closing point he made a remark to me somewhat as follows: "Cook, I think your apparatus is all right and the proposition is a fair one, but you know you can't have much of a fire without a little fuel." I do not believe in just the kind of fuel referred to in this particular case—you can all guess what it was—but enthusiasm is the fuel which not only keeps the fighting fire up in the salesman, but properly controlled, kindles the fire of desire to purchase in the mind of the prospect. Like any other fire, however, enthusiasm must be controlled or it may lead the salesman into committing his firm into a contract which is not acceptable. Such ultra enthusiasm leads to impossible guarantees or conditions, so that for safety's sake, enthusiasm must be tempered at all times by a mild dip in conservatism.

In conclusion, I would say that if the candidate for success in the commercial field keeps his machinery cleaned with a clean life, knowledge of and control of self, knowledge of human nature and ability to recognize it when he meets it, knowledge of the material which he handles and its application, fires the boiler of his energy with plenty of enthusiasm, and lubricates his power plant with square dealing, a cheerful, pleasant disposition and common courtesy, that he will come mighty near developing power to put the "MAN" in salesman and to make of himself a successful and efficient one.

The good things said by the late Mr. Hubbard are myriad, but as applying to everyday life and business experience, perhaps none carried a more pertinent truth than this that follows.—Editor.

IF 90 PER CENT of our people are 80 per cent inefficient and 10 per cent are totally inefficient, as our "efficiency engineers" tell us, figure on those who are able and willing to work!

The number of workers who go ahead and do the

thing they are told once is not large; most people have to be carefully supervised in order to get results.

Inefficiency comes from mental indecision, with physical weakness, wrong education and moral delinquency as causes.

The success or failure of an institution turns upon its organization. Wise organizations minimize the cost of supervision. It makes it easy for all to do right and difficult to do wrong.

Every big store, shop, factory and railroad has a certain number of helpers who not only do not earn what they are paid, but who form a tax on the concern.

They may be high up or in the rear ranks—no difference; if you get enough “workers” who do not work, your concern is headed for the rocks. It will not do to say that every employe pays for supervision. Some do, of course, but there are many who can't. And the cost of the supervision of such is thrown on the institution, and eventually is paid by that ubiquitous person, “the ultimate consumer,” that's us!

So the problem of civilization is to eliminate the social parasite.

ELBERT HUBBARD.

The Modern Business Builder

By CHANNING BARNES.

=====

The Business Builder is a "getter" primarily, to be sure, but he is more than that finally. The Business Builder gets his trade connections in such a manner that each one shall become a stepping stone to more business and better things. Consciously or unconsciously, everyone is constructing his or her pyramid. Business Building is measured by that, and the balancing of the concepts of QUALITY, QUANTITY, and MODE OF CONDUCT.—Editor.

=====

THE late Elbert Hubbard passed along that famous bromide about the man who can make a better mousetrap having a beaten track made to his door. The intimation is that the world will be camping all over his front lawn waiting for him to turn out mousetraps in exchange for coin of the realm.

It's a mighty inspiring sentiment and gives one a strong mental vibration to take pains with his work. But, like all epigrams, it is only a part truth—it gives us a glimpse of but one side of the Temple of Life, and only touches on the problems of personal success.

Now, you or I might invent the finest, ball-bearing, double-back-action mousetrap conceivable. We might attach a music box to it that would play as enticing strains as those of the Pied Piper of Hamelin. We might have an attachment that would skin the game as fast as caught, tan the skins, and make them into ear-flaps for the armies of the world, to say nothing of turning out other by-products limited only by the bounds of imagination. Yes, we might do this; and yet, the world would not make a beaten path to our door, would not buy our mousetraps—and, in all probability we would starve to death or get out and hustle, selling from door to door the ordinary ten-cent trap that the public is used to, and which is baited with cheese.

Why would we fail? Why would the world refuse to mob us for mousetraps?

The reason is that the "world"—that is, the people in it—are very busy folks. They have each his own little mousetrap factory to look after—have to hustle for a living. They have each his own pleasures, ambitions, and sorrows, which we must concede keep us all fairly busy from sun-up to sunset without hunting for the inventors of any new-fangled mousetraps.

We don't have to study the matter very much before we see that a successful mousetrap business involves a whole lot of things besides the invention and manufacture of a good rodent-catcher.

So with any business. Its success depends upon the keeping in balance, and at the same time the energetic prosecution of all possibilities in its executive, production, selling and advertising, and financing sides, with all the subsidiary divisions under these main groups.

Such activities in modern business, when carried on successfully, are properly classed as Business-Building, and the "know how" or the correct methods by which business success is gained is properly designated as the knowledge of business building or, of fundamental and universally applicable, the science of business building.

And it's the **business builders** that get there!

Who invented the first submarine—when a freshman at Yale—was ridiculed by his professors and by the Revolutionary chiefs—was told that it was impossible to explode gunpowder under water? Bushnell did it, and he built this under-water "turtle," and it was paddled out under a hostile ship and the bomb exploded after the little vessel was safely withdrawn.

But because he failed to successfully attach the explosive to the bottom of the ship, Bushnell was laughed off the boards, and three-quarters of a century rolled over his forgotten hopes before anyone else tried making submarines.

Yet every modern submarine embodies every principle of Bushnell's invention, and there has been nothing added except steam and electricity. Furthermore, a fleet of Bushnell's little vessels in 1776 would, in all probability, have been just as effective against the wooden sailing ships of that day as are the modern submarines against the swift, steel-clad cruisers of today.

It is the wonderful organization-building, business-building powers Edison that have made electricity a necessity for countless purposes rather than the inventions of his genius.

There have been hundreds of self-propelled vehicles invented, but it was the advertising and salesmanship that popularized the automobile, and the executive, financial and production powers of broad-gauge men that swept the horses from our city streets and are even taking them from the cultivation of the fields.

Why, ten years ago the unthinking were talking about this being

the golden age of the automobile, and intimating that it was about as highly developed and as universally used as it ever would be—yet we now have Henry Ford!

There are places in Egypt where you will see the fellah scratching the soil with his crooked-stick plow. Is it because there is no better tool yet invented? No, it is because he has not been touched with business-building efficiency ideas. In time his fields will be turned four, six, eight furrows at a lick.

But before this there must be yet more years of that empire-building (which is only business-building raised to higher terms) which has been going on through years and which flowers in such forms as the great Assuam dam. It wasn't so long ago in this country that people asserted crop failures resulted from the iron in plows poisoning the soil.

So we see that all inventions, all of the manifold activities that make for civilization and progress, must in every instance be passed through the brains of the business-builders to reach their highest perfection.

People in the mass, left to themselves, are slow to take up new things. Most men run on a single-track system of their own devising, and are slow to progress unless hit by the persuasive powers of some business-builder.

Why, in a hundred years, you couldn't develop a telephone system that permits you to talk to almost anyone in the United States with service furnished **free of charge**, if no one were vitally interested in selling telephone service. Compare the percentages of telephones to population in Great Britain and the United States—the one government-owned and cheap and the other owned by an organization that wants to make every cent they can get out of the telephone business. An enlightened self-interest is the greatest business-building force there is.

Is the man who invented a modern office appliance any more worthy of your gratitude than the man who, by persistent advertising in your favorite magazine or newspaper, or by demonstration, educated you from interest to desire, to action, until at last you had the device working for you earning money?

How about you? Are you a business-builder? Do you want the great rewards that come to these canny, energetic men that "serve best," first their fellows, and so themselves?

If so, you don't have to sit around until you get some bright idea.

invent a new mousetrap, or until "something turns up." Learn the science of business-building—the underlying principles that build a great store, that crisscross a map with a network of rails, that will, in a few short years, make the aeroplane as much of a constructive asset as it is now a destructive force.

Learn how to sell yourself to this good old world, how to grasp the tails of circumstances and snap their heads off if they don't behave, instead of being chased by them all over the lot.

You can do it—anyone can do it. To be sure it takes more real effort to train for business-building, to deliberately, and persistently work your way to success by sure and painstaking methods, than to sit back and let something nice fall into your lap—if anything like that does happen. But then, the rewards are certain and infinitely more abundant.

Somebody has asked: "How much do you see?" A little study of the question brings one to realize that in reality the faculty of observation is in the brain, rather than in the eyes or other physical senses. These are necessary as means to ends, but unless the brain intelligently utilizes the messages they bring to it, the power to observe grows limited. Ability to "size-up" a given situation; to see in a look or gesture, or to detect in a word or a manner of speech the real meaning behind it, is possessed only by those whose mental, as well as physical eyes, are wide awake. One must "see" and understand conditions, else his success, if any, is merely stumbled onto. Don't be a stumbler.—Goffe.

Figuring Initiative In Dollars and Cents

By ELLIOTT STANSFIELD HANSON.

Initiative is the Power to Do Things Right, without being told. But, after all, that involves but one side of the pyramid—QUALITY. The keeping it up unswervingly means the other side—QUANTITY. And yet, there remains the question of the deer's MODE of conduct, as he or she deals with others. If everyone looked well to MODE, there would be immensely smoother sailing for most of us.—Editor.

LACK of initiative is generally the result of not giving a matter careful thought and reflection. It is a mild but menacing form of cowardice. We avoid deciding things ourselves because we are afraid we won't decide right, so without giving the matter consideration we "put it up to the chief." Nine times out of ten the things he suggests make us burn up around the roots of our hair because we did not think of them ourselves. The other day a very important individual strode into the office and asked to see the chief. Henry, the office boy, properly impressed, respectfully requested his name.

"Mr. Harvey Follansbee Montague," he replied pompously.

Henry could not get into the inner sanctum sanctorum fast enough. In a moment he returned. "Pardon me, Mr. Montague, but—what is your business with Mr. (———)?"

Mr. H. F. M. waved his hand and spoke tolerantly: "Personal matter—just want to see him for a moment."

With this lucid information Henry flew back behind the heavy mahogany door. Presently he reappeared. "Sorry, sir—but have you—a card?" he asked apologetically. The card was forthcoming, and for the third time Henry entered the chief's office. The door had scarcely time to catch when he was out again with, "Mr. (———) is not in the market for oil paintings!" Oh, don't smile. It happens every day—four or five minutes of executive time exacted where one or two minutes ought to be enough. Henry knew the inflexible rule for receiving visitors, but the man bluffed him out of thinking and acting for himself and he wavered and fell. His fall cost the company about three minutes of the chief's time at \$0.04 per minute.

Jones and Smith are each paid \$125.00 a month. Jones continually runs into the manager's office to ask his advice on first one trivial thing

and then another. He takes up about twenty minutes of the manager's time each day. Smith steps briskly in once a day with everything ready for an O. K. and requires about five minutes to transact his business. The manager's time is worth, roughly, \$1.50 per hour. On this basis, Jones' services cost the firm \$13.00 a month in supervision while Smith accomplishes an equal volume of work with \$3.25 worth of supervision.

Smith's stock is gradually rising. Daily practice in deciding little things is equipping him for handling big things. He is like a machine to which improvements are being steadily added, cutting down the number of men necessary to operate it and correspondingly reducing operating costs. Eventually he will reach a stage where directing his work is reduced to a minimum.

Jones, on the other hand, is gradually becoming one of the "mechanical trains" of business which must be wound up, set on a track and started, the process being repeated at frequent intervals if any progress is made. He drops into that class of men who "never thought of that," until the chief or someone else suggests it. It seldom occurs to him to use his own \$125.00 a month time to figure out the ways and means first—tabulate the figures and total them—look up all the correspondence and attach it neatly and in proper rotation—'phone Bangs for the freight rate, weight, and time necessary for transit. No—he must needs first "take it up with the chief," and occupy five or ten minutes of his \$500.00 a month time while he suggests that one or the other or all of these things be done. "Handling" a piece of work gets to be, for such men, a combination of "parroting" to a stenographer the boss's language and ideas, and carrying in the reply for his decision. "Turning over" a commission to them raises before the manager, a nightmare of a series of quizzes and interruptions which sooner or later awaken him to the fact that with about one-quarter of the worry and effort he could do the work himself.

Where is the man that you can buzz for, assign a task, and "forget about it," knowing that at the proper time, without further word from you, he will come into your office, lay before you sketches and specifications in detail, quotations covering the work, and in a clear, concise manner answer the questions you fire at him like the recoil of a forty-two centimeter gun? "Gad!" you say, "find me a man like that and I will put him to work tomorrow, at an extra salary."

The essential achievement of the will, when it is most voluntary, is to attend to a difficult object and hold it fast before the mind. Effort is thus the essential phenomenon of the will. The difficulty of doing a right action, when temptation is strong for the wrong, is not physical. It is as easy physically to walk past a public house as to walk in. The difficulty is mental, that of getting the wise action to stay before our minds.

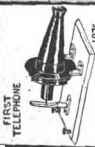
The strong-willed man is he who unflinchingly listens to the small voice, listens heroically to its message, and clings to it in spite of the host of exciting mental images which rise in revolt against it and would expel it from the mind.

We have many standards of measurement, as wealth and intellect. But that which is highest and is independent of the rest, the one most decisive of character, is the amount of effort we can put forth.

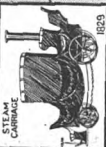
The man who can make no effort is a shadow. He who can make much is a hero.

The deepest questions are not answered in words or actions, but in the dumb tightening of the heart-strings, which means, "Yes, I will have it so."

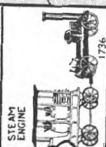
H. ATTWATER.

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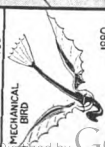
1876

STEAM
CARRIAGE

1825

STEAM
ENGINE

1736

MECHANICAL
BIRD

1880

BENJAMIN
FRANKLIN

1776

ELECTRIC
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1879

CURRIER
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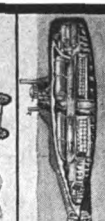
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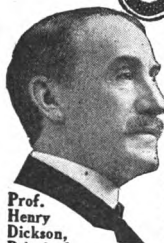
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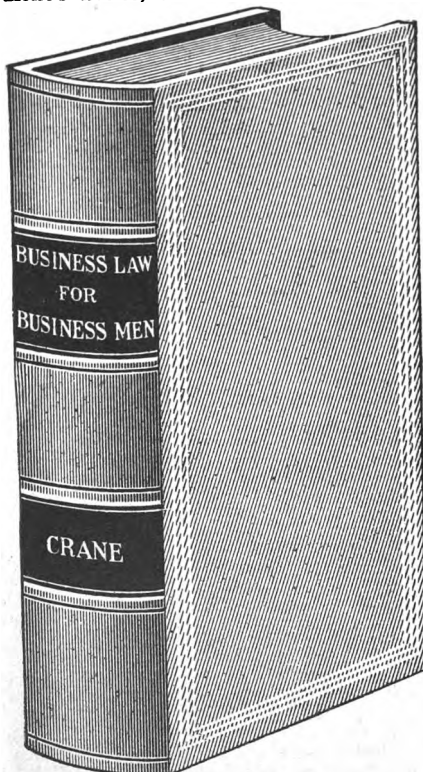
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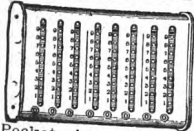
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—SHELDON.

The BUSINESS PHILOSOPHER

The Magazine of
PRACTICAL BUSINESS BUILDING

Arthur Frederick Sheldon
Editor

July, 1915

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35 Cents a Copy

ONE REASON WHY---

(And it is a big one)

*I Want You, Yes You, Who Read
this Now, to Attend this Session of
the Summer School*

(Told herein)

PUBLISHED MONTHLY BY

ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resident Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS

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(Signed) J. ALEXANDER.

(Dated) June 3rd, 1914.

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The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

JULY, 1915

Number 7

ON THE FRONT PORCH

Where We Talk Things Over

BURPEE, THE BUSINESS BUILDER.

There are men and men, and institutions and institutions, some stronger, some weaker, of all of whom, good and interesting matter might be written. From time to time, examples of the highest types will be mentioned here, in order that helpful lessons may be drawn by each one of us, and application made individually. This issue, it is W. Atlee Burpee, Seedsman, Philadelphia, Pennsylvania.

NOW that the snows and blasts of winter and early spring are past into temporary limbo, and the growing season is fairly on, with harvest whitened and whitening, we who have really seen things grow and have watched as Nature unfolded her wonderful blossoms, have our thoughts turned to seeds, tools, the garden and field, together with the anticipated successes to be accomplished.

To the man with rich red blood coursing through him, this awakening and developing of the growing season brings a longing to get back to Nature, to dig in the fresh earth, to plan and plant, to construct a garden and to assist Nature in producing the harvest. We are all by instinct agriculturalists, and we should strive to cultivate this inherent desire because of its clear, uplifting influence.

Aristotle, the world's first naturalist, wrote on the subject of

trees, flowers, vegetables, fruits, etc. In one of his essays he wrote, "I have noticed that land that produces beautiful flowers, luscious fruits, etc., also produces very excellent, intelligent and an able class of men and women." And this is no coincidence. It is a sequence. We educate ourselves through our work. Men are strong only as they lay hold on the sources of Nature.

Few, if any of us, whether we garden and farm for pleasure or profit, give any thought to the wonderful business of seeds. Few realize that man's very existence—and in fact the existence of all animal life—is absolutely dependent upon seed. Not many realize that seed contributes to our everyday life in many forms—the clothing that we wear, the lumber that builds, the commodity by which transportation is made profitable, the food that we eat, and, in fact, that the entire industry of the world is dependent for its existence upon the supply of seed and seed products.

The war in Europe will deprive many countries of the world of many of the luxuries and, in fact, the necessities of life, for the reason that a great portion of the world's supply of seeds of certain kinds is grown in France, Germany, Austria and England, for in the great business of seeds are employed all the nations of the earth. Your gardens—to be varied in their products and successful in their production—must call upon all nations of the earth for the growing and curing of seeds, and the seedsman must collect from these remote places and distribute to equally as remote places this indispensable commodity of commerce—the seed.

To all of our readers who are interested in seeds, the name of "Burpee" is as familiar almost as their own. W. Atlee Burpee is the one man in America who distributes more seeds direct to planters than any other, and the Burpee business stands apart from all the other seed businesses of the world as one of the most notable examples of the "big" idea, and that great factor of business—namely, Service. The Burpee reputation for efficient

service is built about the Burpee idea of Quality First and "to give rather than to get all that is possible." It is true of seeds as of animals that types and strains are wonderfully improved by careful and scientific selection and hybridization. It is also true that, owing to peculiar conditions of weather and climate various plants fail to produce seeds in some localities, and it is also equally true, owing to these peculiar weather and climatic conditions, that seeds are produced to a higher state of excellence in certain localities more than in others, and when the famous slogan "Burpee's Seeds Grow" comes before our mental vision, we can feel that the truthfulness of this slogan is maintained by the methods of the House of Burpee.

It must be evident that, knowing the source of supply, truthfulness to type, the peculiar characteristics of the countless thousands of varieties of vegetables and flowers, and what constitutes the highest character of seeds, is a knowledge that is not to be attained in a day. Together with this knowledge must be coupled a disposition to serve faithfully in gathering and distributing the supplies that are used for various purposes. It must be admitted that the average dealer in seeds is in truth a dealer. He is not a grower. He cannot know the stocks he sells because he has not proved them, but in this essential requirement of sound business—that of knowing your goods—Burpee stands without a peer in the seed world, because it has been his practice since the beginning of the institution to know his stocks by actual trials, and this conduct of thorough trials and investigations is an example of one of the fundamentals underlying the Burpee business. America's greatest trial grounds—Fordhook Farms—are conducted at an enormous expense mainly for the purpose of proving truthfulness to type and character of all standard varieties before vouching for them by giving them distribution.

But the question which interests me in the Burpee business is—WHY has it become the greatest mail-order seed business in the world?

The answer is found in a study of the man Burpee.

He is a man of great love.

Before I ever met him, I knew that he loved boys, and that boys loved him. The first man I talked with about him told me this.

Much of his great love nature flows into his business. He literally loves the seed business and is immensely happy in it.

No one can study the literature of the House of Burpee without sensing the reality of the quality of reliability in all its dealings with its patrons.

Burpee is a man of great A. R. E. and A.

To begin trading with the House of Burpee means, as a rule, to continue trading there.

The Quality of Burpee seeds and the full Quantity supplied to every order, backed up, as these are, by a Right Mode of Conduct in every department of his business, insures the repeating patron.

I was deeply interested in reading the answers received in a prize contest for Burpee patrons. Once upon a time Burpee started "The Reason Why" contest. The prizes ranged as high as \$250.00, and the totals for all the prizes amounted to a high figure. They were offered by Burpee for the best answers to the question "Why Burpee Leads the World." Following I reproduce the answer that received the first prize. (There were many other very good ones, some of which I also append.)

Why Burpee Leads the World.

The unparalleled success achieved by the distinguished seedsmen, W. Atlee Burpee and Company, is not without a reason.

Embossed over the portals and engraved upon every foundation stone of this mammoth institution we read the words Integrity, Quality, Courtesy, Order and Dispatch. In these brief but comprehensive terms we find the sequel to their remarkable success and the reason why Burpee leads the world.

Thirty-five years of square dealing as purveyors of the best seeds that grow have won for Burpee a world-wide and invincible reputation. Confidence thus established spells Success.

Gathering from the four corners of the earth the beautiful and desirable, Burpee classifies, develops and improves these products and passes on to others the gifts of heaven, thus pursuing a worthy calling which merits Success.

Burpee's Silent Salesmen, the practical and persuasive Annual, leads the procession, sets the pace, and makes the name of Burpee a household term all around the world.

Alive, Active and Always Alert, Burpee located near the world's great center of trade and population, where by push, pluck and prudent planning, W. Atlee Burpee and Company quickly found room at the top, where, like their good seed, they are destined to live and grow.—E. C. Chapman, 217 Telegraph Ave., Oakland, Cal.

Some other good ones:

The Second Prize.

There are always many excellent reasons for the steady growth of any business; but when any firm forges to the front so rapidly, and so surely becomes a "Topnotcher," as has W. Atlee Burpee and Company there must be some reason out of the ordinary for their extraordinary success. And in this case that reason is INDIVIDUALITY. They strike this keynote of Individuality in the way they advertise; in conducting their trial grounds and seed farms; in the management of their enormous business; and in all they say and do.

Why is there such a charm in the reading of their catalogs?

Because every page is stamped with that characteristic Individuality which grips the reader—arouses his interest—inspires his confidence and secures his order.

Burpee has inspired his customers with the belief that he stands for EXTRA QUALITY; and he backs it up, and justifies their faith by doing everything "a little bit better" than the "other fellow."

People like to deal with a firm which offers something different and high class; up-to-date and always dependable. And Burpee holds the interest of his customers by beating his own record year after year and raising the standard a little higher all the time.

There are many other reasons which serve as a solid foundation, but the corner stone of this largest mail-order seed house in the world is Individuality.—Bertrand Lyon, Kettle Falls, Wash.

The Third Prize.

It does not require two hundred words to explain why Burpee's is the largest seed trade in the world.

It is the old law of supply and demand; and the cause of the demand is that "Burpee's seeds grow." When a man's neighbors see his vegetables much superior to theirs in size, quality and productiveness, they want to know the reason why, and the answer is generally "Burpee's seeds"—consequence: Some half-dozen customers, who in their turn bring in some thirty-six others, and as you never lose a customer, one can easily understand your large business.

Your seeds, bought the first year with diffidence, are bought the second year with CONFIDENCE, and always thereafter with pride.—Miss Marie H. Melancon, Edgewood Lane, Palisade, N. J.

Probably we could not do better in searching for the reason "why" Burpee has become the greatest Business Builder in his line, than to quote in full, an article he once wrote, entitled "Practical Salesmanship."

Practical Salesmanship.

One basic requirement for a successful salesman, today, is absolute integrity and honesty. He must neither lie nor misrepresent in any way, and naturally he cannot afford to be connected with a house that would permit misrepresentation, either as to quality or value of goods. This may not have been true a generation ago, but the standard of business ethics has advanced so steadily that now no house (and no salesman) can be permanently successful unless they gain (and deserve) a reputation for plain truth-telling and square-dealing.

Salesmanship today, being upon a higher plane, is more attractive and offers better inducements to young men than ever before. The salesman must, of course, understand thoroughly the character of the goods he is offering, and their value. He must be imbued with a spirit of loyalty, and really believe that "our house can do no wrong," at least intentionally. He must feel himself—and thus impart to his customers—the confidence that, were he the BUYER instead of SELLER, he would BUY from the house for which he is selling.

The methods of successful business, today, are not based upon the ancient idea of "trying to get the better of the other fellow." In a broad sense, the interests of buyer and seller, instead of being antagonistical,

are really mutual. It is only by "repeat orders" from satisfied customers (whether at wholesale or retail) that it is possible to maintain a prosperous business.

Rather than dwell upon other important requisites of good salesmanship, perhaps it would be more suggestive to the readers to state "one reason why" a dozen years ago we ceased to be represented "on the road," and became at wholesale, as we had always been at retail, "exclusively a mail-order house."

A traveler would send in orders for peas, beans and other seeds at "cut" prices, and when we protested would offer the excuse that so-and-so were quoting those prices. My instructions would be, that while you must never run down a competitor, yet you should maintain the position that YOU were not selling Smith's or Brown's, but Burpee's seeds, and you knew that Burpee's seeds were WORTH the prices asked; the would bring more at retail and make satisfied customers. In other words in such a business as garden seeds, it would pay to handle only the best grades possible to produce, and these could not be sold at the prices of "cheap seeds" to "quality buyers." I found it almost impossible, then, to train a salesman to be willing to lose an order rather than attempt to meet competition merely in price. This may have been as much my fault as that of our salesmen. Today, it would be easier for both of us.

However, for the past decade, we have reiterated in millions of catalogs (OUR "Silent Salesmen") the fact that:

We travel many thousands of miles each season to inspect growing crops, which are produced for us under special contracts throughout America and Europe, but never travel a single mile to solicit an order. And yet we want your trade, if you can appreciate the value of quality in seeds.—W. Atlee Burpee.

Mr. Burpee is none the less a good American citizen, because of the fact that he was born in Sheffield, N. B., Canada. His parents moved from Sheffield to Philadelphia when he was three years of age. The family name, away back yonder in the days of the Huguenots, was Beaupre, but finally became Anglicized into Burpee, so he comes from good stock on his paternal side, as well as on his maternal side, the Atlees. His maternal ancestors had root in that section of England which produced the Washington family.

The character of this man Burpee is indicated by the fact that his force of over 200 able and reliable men and women take a personal interest in his business and its service to Burpee patrons; each one of them does more than his or her work, and helps the others in theirs. Burpee recognizes the value of initiative on the part of helpers, and this is one of the reasons why he has plenty of time, personally, to take a deep and active interest in various other directions, business and educational. The late Elbert Hubbard once said of him that he was, while a citizen of the world, also a citizen of "the Celestial City of Fine Minds."

A Trinity of Success Qualities

By H. J. LAITE.

Mr. Laite is a citizen of Cape Town, South Africa. That explains his reference to the business man of South Africa, in the second paragraph. His Trinity of Success Qualities—Imagination, Energy, and Perseverance, is a strong one, well worthy the most careful study. He is also a student of the Science of Business, and it would well become him, as it would the writer and you who read this comment and article, to inquire whether Mr. Laite has named the CHIEF qualities. Suppose we take the liberty of adding another Trinity. Let us add OBSERVATION, CONCENTRATION, and JUDGMENT. Then we will see that the field opens up for more still, until the WHOLE man comes under consideration. That's the thought: The Whole Man. Think it over.—Editor.

THE three great qualities of the successful business man in my judgment, and as a student of the Sheldon Science, are: Imagination, Energy and Perseverance: Imagination—the twin brother to Initiative; Energy—the power to work with a will; Perseverance—the ability to keep going with resolution and tenacity.

When I speak of the business man, I mean the business man of South Africa.

In this year of grace 1915, after 250 years of life, South Africa stands as a country hitherto unexploited, except for its rare and precious metals, a country, the vast resources and potential powers of which are hardly dreamed of. We have scarcely touched the fringe of our possibilities, and I am sufficiently optimistic to believe that the

future of South Africa will rival the development of the United States great and wonderful as that has been.

I believe in South Africa, but I realize that its destiny will be attained only through the earnest efforts of its business men. It depends whether our development shall be definite or no.

We are favored beyond some other countries. We have a good climate, we have all varieties of soil, we have a vast country awaiting development, and (a most important item) we have the experience of other countries to aid us. From this experience we may choose the best, and mould it to serve our purposes.

But why do I place the burden upon the shoulders of the business man? Because business today has come into its own. It is conceivable that business—the science of production, transportation and merchandising—is the greatest factor in the development of nations. The business man is always alert for opportunities, he sees the field for development and gets out after the business. He follows the pioneer, he organizes his work and makes it lasting. He is the man who found the prosperity of his country.

We are told that after the war, a great cycle of prosperity will follow. That is quite possible, but of what use will that be, if it is followed by a cycle of depression, and the country is thrown back where it was before the good times? We have had some experience of that in South Africa and are even now paying for the folly of other ten years and more ago.

Now more than at any other time, is a full understanding of South Africa's position and possible future necessary. All our old ideas have gone by the board, the conditions of yesterday will never return. A new order of things will arise, and it is for us to seize the opportunity and make it react to the benefit of our country. By so doing we shall benefit as business men, but the main achievement will be that our country will become greater and better for our efforts.

"Development!" That is the slogan. Consistent development must be aimed at.

But we must work towards our goal by starting to build ourselves. We students of the Science of Business Building have realized that, we have, I think, a duty to others, to point out to them the road to success, which is named "Efficiency." If 90 per cent of the people are 80 per cent inefficient and 10 per cent are totally inefficient, as

Harrison Emerson, the great American Efficiency Expert, puts the proposition, figure out the increased burden which must be borne by a country already overloaded with difficulties and troubles.

We must learn—that way lies success. To learn, we must use all our knowledge. No amount of theory will ever help us unless we can translate that theory into action.

But we must have knowledge. That is where imagination helps. It will help us to know. We can and must absorb concepts upon which to build ideas and principles. This will enlarge our outlook and enable us to test our ideas and discard those not on the right lines. Then when we find that we know something worth knowing, we must act upon it.

This we can do by the assistance of Energy, which gives us that poise of mind and body to enable us to prosecute our work with zest and animation.

Perseverance, the other great attribute, enables us to take our ideal and maintain it, undaunted by setbacks and difficulties.

The business man of South Africa can only be a success, a real success—when the country is a success. We need men with the national point of view, who believe that the nation is the sum of the individuals that comprise the nation, and that the individual strives that the nation may live.

Education—A Hammer

By W. E. V. BARY.

It is not necessarily the matter of words—that is the number of words—that renders one effective either verbally or in writing. Mr. Bary's last clause, and the last sentence in that clause, is powerful enough to keep our thought fixed upon his view of education. In the seven words of the fourth paragraph, there is a world of philosophy. "One must grow a little every day." Study those seven words carefully, and then ask yourself: Am I steadily increasing in knowledge and power?—Editor.

TIS not what a man does that counts most, but rather what he **COULD** do.

Education judges a man not by what he is actually, not by what he says merely, nor by what he does even, but by what he might be and do.

It is often said of this or that person, "oh, he is a fine fellow some ways, if only he could concentrate more. He has many great qualities; it is too bad that he has not a better management of them. A man is judged by what he might become through that one thing, for instance, real management of his qualities. And this power may be cultivated and developed.

One must grow a little every day.

It might be said that man's greatest good is knowing he is becoming. Progress is the law of life. Life means growth. "Man is not man as yet," someone has said. Against his failure tendencies, he must develop his corresponding success qualities. All the worthy actions of our yesterdays mean only the adjusting and organizing of so much more power with which to do good today, and all our accumulated knowledge of today is only so much intellectual force to use in more truth seeking now.

A man's intellectual and moral powers are doomed to atrophy and death save as he vitalizes them through new deeds of Service. In critical moments of life's experience, the human soul is tested, and its real value is revealed. At such times we suddenly get a flash of insight into the soul's inexhaustible power, which if we could only hear is constantly crying out, "cultivate me, develop me, draw me out. Would that we could always hear!

Now, how far has man progressed up the path of evolution? For example—man is constantly perfecting things in the mechanical world but the question is, what has machinery done for him? Has it helped him to enjoy more leisure? No! He now has less time than ever. Ruskin said a thing which calls for our consideration just here, where he asked: "What is the good of bringing seven fools instead of one from Blakewell to Buxton?" What is the use of doing things where the things done will not count for eternity? Why this worship of QUANTITY in the world of affairs at the expense of QUALITY?

The progress of civilization does not depend upon the building more machines, but more Man-Power. Man is at once and the same time hammer and anvil. Let us each swing the hammer to the tune of SERVICE, and let us play our part in the orchestra which produces the harmonies of the Universe.

One Reason Why

(And It is a Big One)

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I WANT YOU, yes you, who read this, to be with us at this session of the Summer School, IS THIS—

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I WANT to show you how to prolong your life about ten or fifteen years.

More than that I want to give you fifteen days of travel on the road to the accomplishment of this.

I think I have discovered something worth while in this direction or rather someone who has discovered something. A better way to put it is that I have discovered someone who has invented something which I fully believe is destined to vastly benefit the race, an invention that will not only enable the one who uses it to live longer but to live more while he lives.

I refer to the invention of Mr. Halbert L. Hoard of Fort Atkinson, Wisconsin.

His invention is "The curative chair" but by this term do not imagine that there is anything medicinal about it.

Briefly, it is a big chair with a pair of handles and two powerful rollers at the back.

The back of the chair is made of canvas. You recline in this canvas back chair, rest your feet on the attached rest in front, work the handles up and down whereupon two rollers pass up and down each side of the spine and close to it, thus pressing or massaging your spinal column ironing the kinks out, as it were, and forcing the blood into the places where it will do a lot of nourishing of starved parts.

It is a sort of a mechanical chiropractic massage system that works like a charm and it surely does the business.

I have been in Fort Atkinson twice lately and have tried the chair several times. Each time I try it I like it better than I liked it the first time I tried it, and I liked it then.

The reason I like it is because it makes me feel like a well-fed fighting cock.

Mr. Hoard rattles off a lot of anatomical terms, with which I have not even a passing acquaintance, when he tells about it.

He gives a lot of scientific reasons why it can help a lot of the i that flesh and blood are heir to, as well as prevent them from coming on at all.

I know enough about the physical anatomy of the genus homo to know that it is good sense to believe that the liver, kidneys, heart, lungs and in fact any one of the vital organs may be easily starved otherwise thrown out of gear by the nerves which feed it, getting pinched between the vertebrae and then there you are, with a weak link in your chain.

The spine is a vast treasure box of health-giving power if kept ironed out and in good working order.

On the other hand it is a vast breeder of bad consequences if the packing gets thin between the links in the bone chain or if it gets out of kilter in any way.

Mr. Hoard's new invention bids fair to become one of the epoch-making inventions of the age of wonders in which we are living.

There are only a few in existence. They come high, these life giving and prolonging machines. Besides, truth always has to fight its way, so the introduction may be a little slow but it will win.

Sometime many sick people will own one in order to get well and many well people will own one to keep from being sick and in order to live more while they are well as well as to live longer.

Come to the Summer School and iron out your spinal column twice or three times a day and the folks won't know you when you come home.

There will be no extra charge. The chair will be on exhibition at all Summer School folks, will be free to massage their spine as often as they wish to.

But let us hear from Mr. Hoard: Let him speak for himself rather for his invention.

Ladies and gentlemen: Mr. Hoard, of Fort Atkinson:

A. F. SHELDON.

LET US CONSIDER OUR NERVES FOR A MOMENT.

Our Nerves Like Telephone Cables.

Comparisons help wonderfully in explaining unfamiliar things. No ordinary man knows that he has sixty-two cables of nerves coming out

his spinal cord—very much like telephone cables—two at each joint 16 cervical (neck); 24 thoracic or “dorsal,” 10 lumbar, 10 sacral, and 1 coccygeal. Each “cable” starts from the cord containing a vast number of nerve fibrils divided up and contained in a less number of nerves in which each bunch of fibrils forms what is called an axis-cylinder. The fibrils run without interruption clear to the nuclei of the muscle fibres controlled. Each of the many fibril-bundles, or nerves, inside the cable covering is sheathed with thin oil to prevent leakage of nerve force into its fellow nerves or bundles. All goes well if the vertebrae keep their distance and one maintains his proper height.

Where Death Sentences Originate.

The death sentence is in the shrink of the spine. There, near all disease begins. It sometimes takes a big shrinkage to make a spot in the spine bad enough to give warning of trouble there, but because the big bunch of motor nerves has to be badly compressed by its neighbor, the smaller bunch of sensory nerves gets compressed enough to “holler” about the squeeze and yet one may at such a time be very near death. The motor nerves never make a complaint; they do all the work and to the last moment that they are able to receive impulses from the brain.

How a Disk Gets Thin.

This is the way the squeeze begins: Some interruption to the circulation of blood near a disk makes it short of lymph which should keep its ducts and spaces full and constantly feed its living cartilage cells. The vertical pressure of the weight of the head is steady, except when lying down, and assists in thinning the cervical pads. As weight comes to all pads below the cervicals, the lowest getting the most squeeze. By-the-way, the twenty-five pads in the spine run up five and one-half to six inches of its total length. Now, shrinking a pad does not hurt the pad, but it does allow the vertebrae to close closer and this means that the oil insulation around the fibres where the cable passes through the bony opening may be driven out through the sheath and your beautiful cable of high service “wires” then become a mere jumble of junk, just as if, at the point where the telephone cable goes through the brick wall into the central office, someone should exert such pressure upon that cable as to destroy the insulation around the wires. There would be no talking with anyone more than a second.

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soon as a wire was "charged" the current would leap to another and others would be hearing the rest of your talk. Just this effect produced in the foramen or bony opening in the spine when the halves come close together and press a cable of nerves.

Why the Leg Jerks in Appendicitis.

When one has appendicitis the right leg spasmodically jerks. An impulse from the brain starts for the appendix, to correct trouble there. In the foramen at the third lumbar vertebra the pulse jumps to the big sciatic nerve and following down to the of the muscle cells of the leg causes them to contract. The appendix needed the nervous impulse; the leg did not. This sort of work kept up, may bring on a pus condition of the appendix, much perhaps finally a costly operation. All this can be avoided by thickening the third lumbar disk. But, how is this to be done? Therein lies our of success. It is done easily and quickly by the Hoard Curative. The rolls drive the blood into all the sluggish capillaries. The same force drives the food elements in solution through the openings in the capillary walls. This portion of the blood now begins its journey, not as blood, but as lymph, and this lymph the succeeding work of the rollers, driven into the heretofore lymphatic spaces and ducts and up to and about the hungry cells of the intervertebral disks, heretofore dormant because. These cells quickly begin to grow and to divide and subdivide, increase in number until finally the pressure of the outer covering a stoppage of growth. When that stage is reached, the disk is. It remains then only to finish the work of rebuilding the reduced and arteries in the enlarged bony opening or foramen, to normal by building in new lines of cells into their shrunken walls so as to store them to their original size, or, as they should be, in perfect

Where the Lymph Rejoins the Blood.

The lymphatic circulation is completed when, after being drawn from all parts of the body, the lymph is poured back into the blood in the neck and returns to the heart with the venous blood as a combined or single stream.

How Rejuvenation is Brought About.

As fast as the pads have been swelled and the vertebræ have

lifted, the oil insulation about the compressed nerve fibrils has been deposited and has then protected the nerve impulses from "leakage" the organs receiving these impulses have resumed their proper work controlled at all times by the brain as the grand, central, electric force.

HALBERT L. HOARI

Our National Defense

BY W. W. WILLSON.

The BUSINESS PHILOSOPHER has not felt called upon to discuss this in Europe, nor to encourage consideration of it in these pages by correspondents, but the following letter from W. W. Willson of Boston, who has spent good many years in the Massachusetts National Guard, seems so sane, so well presented and conclusions, that it is published here for the attention of whatever experts in the subject may care to give it. America does not need peace with all, and doubtless the feeling is practically unanimous, that we should have peace with all. Though possibly in your view there may be no "buts."—Editor.

THE question of our national defense is a live subject at the present time, and there will be more said and written about it before there is less. It is our duty to at least learn something about this important question, so that we may vote wisely if the matter comes to our attention directly or indirectly in that form. It is also well that we be able to discuss the subject when necessary with some knowledge of its meaning.

I am going to set forth my own ideas on this subject, and I hope that those who care, may take them for what they are worth. My knowledge is based upon about ten years service in the Massachusetts Militia, upon reading reports, studying the matter to some extent, hearing the subject discussed, and watching with interest the present great conflict which is so unfortunately raging across the ocean.

If I had my way about military and naval matters, I would limit all armaments to a size suitable for police protection only for our nation, and place a limit upon its future creation. If all nations were placed upon the same footing it would cause no injustice. It

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BERT L. HOARD.

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not be safe for a nation to be entirely without military protection more than it would be for a large city not to have a police force or a good substitute. There would be the danger from the lawless element within as well as from without, to the city without a police force.

There is no need of increasing the police force of the city of New York from say 2,000 men to 10,000, in other words, only a normal force necessary, and the same rule could be applied to nations, if it were for the fact that each is watching the other too closely, and preparing for a possible war.

The function of a city police force is not to declare war on a neighboring city. There is no unfriendly rivalry for power that would unnecessarily increase its size. Why should any different rule be applied to civilized nations? All international differences should be settled by a permanent body of men duly elected to represent each nation in a great world congress.

Their decision should be final. This court should be authorized to make the necessary international rules and laws for the general government of the whole world. The elected representatives should serve for a term of at least four years and there should be an equal number of representatives or high commissioners from each nation. This World Court should elect a President from their own number to serve for one year, subject to re-election, but for not longer than two years, and no nation to be favored oftener than two years out of the ten years. We should have a workable world court the details could be arranged as so as to be practical and equitable.

We have not yet reached the high ethical standards among nations that exists even among individuals, so it will be necessary for us to consider our "OWN NATIONAL DEFENSE."

I do believe that we are moving toward an improved method of settling international differences in a peaceful manner, which will mean a world peace. One may not take much stock in this statement at this time with the leading nations of the earth at war.

There has never been a storm so fierce but what the waters have calmed and the sun shone once more upon us to our entire satisfaction. We are in a great and terrible war-storm, but the sun of good feeling among men will yet be realized. The only and great thing accomplished is to train mankind to think right. There is a right way to do everything, and there is a right way to think. Right

ing will help the individual and make him a positive power for

A nation as well as a business organization is made up of individuals banded together in the family, community, town, or city, or state and nation. This may sound like extreme idealism but trouble with people who have the most trouble is that they do not set their ideal high enough, and that is why so many are always at the bottom of the ladder, and so few at the top. The best is not good for mankind, and we can have same if we are willing to pay the price in intelligent effort.

In my opinion under the existing conditions we should proceed to further prepare our **national defense**. Our army of about 80,000 men and officers and navy of about 60,000 is too small for national protection from without. A good business man or organization insures the size of the insurance policy in proportion to the growth of insurable property. Our military establishment is another kind of insurance policy, and should be increased from time to time as the national business expands. The good business man adds various kinds of insurance as the business increases and warrants it.

A large portion of our territory in the U. S. proper is inland where the people do not fully appreciate the fact that they are part of the whole country, and should respond to our national defense, even if the navy cannot sail up into their cities, or strategists do not deem it advisable to build seacoast fortifications away from the coast.

The mere fact that we have plenty of resources in other than military or a naval force does not mean that we are well protected. It is fortunate that we have the material for our own national defense but it takes time and lots of it to prepare and assemble properly for defense. Weapons are not dug out of the ground in a ready-to-use form, and ships do not grow on trees as do apples, and where men are born they are not born trained soldiers any more than where college graduates are born college graduates.

If the U. S. were to start at once to prepare for war with all possible speed regardless of expense it would take many months to place ourselves in a position to defend our country in proper manner. As a first class nation that has a good navy and a large trained army, if war were declared tomorrow with some first class power that was tied up in the present conflict, we would find ourselves disgraced. In order to win it would cost us five times as much in money, and

times as many lives besides the damage an invading army would our country and pride.

The man who has no insurance but insures himself takes chance. I do not advocate an army of tremendous size but do our navy should be further increased in keeping with the lat periences from the recent naval battles. Our navy should be inc A good navy may entirely prevent an invading army from land our own shores, or the shores of Mexico or Canada and march to us.

I believe that our army and navy are good so far as they they do not go far enough. I do not mean that there is not a ch improve either for I think there is. I believe we should National Defense Board composed of practical men, put t study, and recommend to Congress the best kind of national tion at the expense of the least time and money consistent good result.

You will see in life just what you are looking for. If the lenses of your mental vision are black and smoky, you will see the shadows; if they are clear and crystalline, you will see the rainbow beauty.

"A fortune without a man behind it is a misfortune."

The glory of love is that it delights in doing without charge what nobody else will do for money.

Lack of Constructive Co-operation— The Great Commercial Drawback

By H. P. ANDRAE.

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The following subject and its outworking was presented recently by the employees of Julius Andrae Sons and Co., of Milwaukee, by the treasurer of the company, in an address. The occasion was one of the regular "together" meetings held by the organization throughout the year. Mr. Andrae is by no means an irresponsible enthusiast; nor is he unable, once he decides a matter in his own mind, to take a definite and purposeful stand for a correct thing. The individual, he shows, is the source of helpful and constructive co-operation, or its opposite—disorganization. He makes it possible for even the thoughtless to comprehend the imminence of the law of nature called the Law of Compensation. Read this with care, the truth that we as we GIVE will become more and more apparent.—Editor.

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PERHAPS there is nothing I can say to you that will make the subject of this young organization appreciably clearer to you than has our worthy instructor, Mr. Sheldon. But the thought has come to me that this might be an opportune time to lay particular stress on one point at least, which, if recognized aright, will have a tendency to help us realize those objects of interest to us all more quickly and profitably to each individual member.

When the subject of this Study Club was first proposed to me, I immediately saw in it a wonderful possibility as a means to the end of bringing about, in our organization, a condition that I have long sought and "mourned because I found it not." A condition which, if we achieve it, will redound to the benefit of every individual, by raising the level of efficiency of our organization AS A WHOLE.

In order to bring out more clearly the idea I have in mind, I must speak frankly, more frankly than I might do were the circumstances at this moment different from what they are, and I want to make it clear that my remarks are not the whim of an overnight thought, but are the result of careful observation, followed by logical deductions and honest conclusions.

There can be no gainsaying the fact that, lack of Constructive Co-operation is our present and chief drawback. Some of you, though unintentioned possibly, often reveal a spirit of real antagonism which not only does not help but prove a detriment both to yourselves and the organization.

-operation- Drawback

You often appear to think that your particular job is the all-important factor in the organization, thus losing sight of the fact that the other is entitled to fair consideration, and that his or her job is as important with yours to the successful culmination of our collective efforts as an organization—i. e., SERVICE.

Until each of us eliminates this feeling personally, no one of us as employer or employee, will come fully into his or her own, because a lack of harmony in the institution renders complete success impossible. Individuals will not come into their own because these illusions to which we allude are preventing the organization from realizing the full benefit from the money expended to popularize it and its products before the public. For example: We are spending thousands of dollars yearly in advertising our organization and our products. In this advertising we lay special stress upon our ability to give SERVICE. The public responds by coming here solely because it believes it is going to get the three elements of the SERVICE Triangle which Mr. Sheldon has forcefully outlined and explained to us. So far so good. The money we have spent in order to get people to come in or send in their orders up to this point, proved an investment.

Now what happens?

In altogether too many instances, some one unit of our organization either because of lack of forethought or judgment, stumbles and slips. All along the line our efficiency is impaired. The money we have spent in popularizing our company and its products, which up to this point proved an investment, is instantly turned into an expense. Because some one individual, perhaps, has been requested to do some particular thing which he or she did not feel was a part of their duties, the money the firm has spent in its efforts to raise the prestige of our organization and its Service Rendering Power in the eyes of the public, has been diverted from a profit producing channel to the chute that leads to that Gehenna known as Business Failure. Sometimes persons turn down an opportunity to enhance their own interests in order to try to consider the interests of the institution.

If we will but overcome this great drawback (and I know we can) if we are as anxious to do so, it will be after we each have given careful consideration to that inviolable rule of nature known to us as the Law of Compensation. The laws of nature decree that man shall receive in like proportion to his gifts. This does not necessarily mean in the same species of gifts. We may depend upon it that we will never receive in money or in

presented recently before the Milwaukee, by the treasurer of one of the regular "rounds" of the year. Mr. Anderson, who is unable, once he decides to take a purposeful stand for the cause of helpful and constructive action. He makes it possible for the cause of the law of nature, the truth that we GIFT Editor.

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or advancement, except in accordance with our deserts, and the value those deserts will be represented in a manner precluding any mistaking

Often, yes! too often, the remark is heard, "I AM NOT GETTING ENOUGH PAY FOR THE WORK I DO." Investigation will invariably reveal, I believe, that each and every one who shirks his or her duties because of that is receiving in value for exactly that which he is giving to his work. The laws of nature are inexorable, and just so soon as we slight the tasks before us, so in like measure will our returns be slighted.

That old Biblical quotation, "An eye for an eye," shows that even long before Christ came among us, this same law was working as it is today. And contrary to an almost universal belief, this law was the equalizer of value rather than the determining degree of punishment.

If we would RECEIVE, we must GIVE, either in thought, service, or worldly goods, for in like proportion to our gifts shall be the value of our receipts.

The men and women who are working for a daily wage or salary prefer individually as much as anyone else when they relax their efforts because they do not think their remuneration is in keeping with their service. The mere fact that they entertain that feeling will prove to them that the law is working justly today as it has been working for all time past. If only these same individuals would come to understand this wonderful law of nature, they would experience great satisfaction in conforming to it, taking more interest in it, and drawing more out of it than they can possibly hope to do while entertaining their present ideas.

While I do not think there is anyone present here who will refuse to accept the logic of these statements regarding the law of compensation, that, on the contrary, all are glad to profit by the knowledge, I am therefore about to read a little clipping I got hold of the other day, which expresses practically the same theme, but in another form. The title of the article is "THE LAW OF WAGES," and appeared in one of our popular magazines.

"Every employe pays for superintendence and inspection. Some pay more and some less. That is to say, a dollar-a-day man would receive two dollars per day were it not for the fact that some one has to look after him, look for him, and supply the will that holds him to his work. The result is that he contributes to the support of those who superintend him. Make no mistake about this: Incompetence and disobedience require supervision, and they pay for it; no one else does. The

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you require looking after; the abler you are to stand alone and do your tasks rightly, the greater your reward. Then, if you can do your own work, but can direct intelligently and effectively the work of others, your reward shall be in exact ratio, and the more people you can direct, and the higher intelligence you can rightly lend, the more valuable becomes your life.

"The Law of Wages is as sure and exact in its workings as that of the Standard of Life. You can go to the very top and take for an instance, who sets a vast army at work and wins, not only great fame, but a fortune great beyond the dreams of avarice. A man going down the scale, going far enough, you will find men who will do the work themselves, and whom no one can make work, and so they are worth nothing. They are a tax and a burden on the community which they live. Do your work so well that it will require NO SUPERVISION, and by doing your own thinking you will save the expense of hiring someone to think for you."

Did you get that?

"Do your work so well that it will require no supervision."
Therein lies the secret of our success to be.

Until each and every unit in our organization is able to accomplish its own thinking—to do his work without supervision—we can never get into our own as an organization. So long as there remains a unit in our organization who will leave a loophole for a checker to slip up, we cannot reach the 100% efficiency mark. And until we do reach the 100% efficiency mark as an organization, the individual units of our organization cannot reasonably hope to come into their own, be it a business institution will not be able to live up to its claims of SERVICE TO ITS PATRONS VALUE RECEIVED.

It is my honest belief that each member of this organization should help all of the rest of us to accomplish the desired effect. We have already learned the value of living closer to the fundamentals. We already see the value of getting together once a week with a spirit of co-operation, and I am confident that each one here should strive to put and keep our organization in a position where it will stand as a monument of real efficiency.

If we accomplish this—and I believe we will—I shall feel that the time and money thus expended is one of the greatest investments ever made.

I thank you.

Interchange Ability of Parts

By R. ROOST.

There is much interest these days in the question of the employee's responsibility for harmony and helpful co-operation, and this is as it should be; but much too little consideration is given the feature suggested in this article, namely: The responsibility of the management. There is none too much leeway allowed employees in which to develop and express initiative, resource, and self-reliance. For example: How long would it take to render one possessing these great qualities naturally, to become lapsed into real ineptness, under a manager who requires that every minute detail shall be submitted for his approval and instructions on every point? It is for the leader to be REAL, not ACCIDENTAL. Then natural capability of employees generally will develop and grow. Few men and women who are intensely interested in their work, because it is THEIRS, the result of THEIR thought and initiative, ever have time for complaint or insubordination.—Editor.

THERE is no truer illustration of the saying that "Old things have passed away and all things have become new," than shown by the modern methods of the management of manufacturing and commercial enterprises of the present day.

The days of the "one-man management" have passed away, and in their stead has come management by a system of divided and properly distributed responsibility, whereby the real head of the establishment takes up only the consideration of the larger, broader and more comprehensive questions in management, leaving to his able assistants the question of the "divide," the next grade of lesser responsibilities with the assistants, the foreman, and so on down through the grades of lesser importance to the operators or work-people.

A few words of practical common sense upon the subject of the successful management of men and women from the standpoint of personal experience and observation during a good many years of actual work and supervision ought to be valuable. If we search diligently and conscientiously for the secret of success in management, whatever may be the importance of the responsibilities from the president down to the "gang boss," we shall find that it lies principally, indeed more than on any other point, in the ability of the manager to find the right man, "who can do things," and then let him alone, so as to give him an opportunity to accomplish the duty or duties devolving upon him. It requires talent and genius and common sense and good judgment to find the

of Parts

to carry the "message to Garcia" than it does to keep hands off him do it in his own way.

Again, a given business may have reached the limit of its ex-
under a certain head because the man isn't big enough or broad
enough to let his subordinates "do things." Such a man is forev-
fering with the routine and methods of his managers (and o-
else for that matter), until all individuality on the part of his a-
is lost, their efficiency lowered, and the value of the entire force
impaired. Thus the effort is made to "please the old man" rather
improve the management by improving the conditions and exa-
conduct of the business. Good ideas of experienced men are si-
by objection or the results of what they are permitted to do dir-
faint praise or "tinkered" with until their identity and usefulne-
tirely lost and their author discouraged from advancing othe-
future.

Another equally faulty and quite as disastrous propensity i-
"old man" to make periodical raids through the establishmer-
bling and criticising right and left without just cause or pro-
and after the manner of the proverbial "bull in the china sh-
with equally unpleasant results to both employes and the busin-
best and most successful managers are the leaders and not the
men. The quiet and methodical managers naturally create a
sphere of loyalty and discipline among subordinates prompting
obey orders with alacrity and good faith, hence good results fl-
ally from their united efforts, while the nervous and belligeren-
with the billy goat propensity of "butting in" on any and all
not only keeps "rattled" himself, and in no condition of mind
properly important questions, but is an important factor in
a state of incompetency, disorder and consequent failure.
Probably no one will take exception to the proposition tha-
have reached the perfect system of management when
have devised methods by which we may produce the greatest
good works with the smallest number of employes and the lea-
of friction and irritation among them.

Faith is that soul quality of certainty, born
knowledge, and ripened into realization.—Sheld

The Thinking Man Wins New Business

By J. H. NEWMARK

EVERY day should see some movement made toward getting a piece of new business. That's the way to grow.

Somewhere—some place—it is waiting for you—but it remains for you to reach out for it.

And you should figure that every effort you make, even if it isn't productive immediately, is a move toward the future development of your business.

And that is the important thing to remember. Little things done each day count up in the long run.

But the thought to remember in this little talk, is to create something each day—to add something to your total business.

And the best way to do that is to think. A little thinking will show you the way to new business.

Try it today. One thought will lead to another and before you know it, ideas will be piling on each other so fast that you will have material aplenty to work with.

You never need to be out of ideas—not if you think.

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And the more you think, the easier will you find to plan for more business.

The thinking man wins. He cannot help but win, because constant thinking helps one to reason clearly and correctly and by this method he arrives at a basis of action that will prove helpful to his business.

"Know Thyself"!

By HENRY CHELLEW, M. A., D. Sc.

The everlasting necessity for better self-knowledge, makes certain that the injunction, "know thyself," will never become hackneyed nor trite to the degree of becoming obnoxious. Few men give the subject any capable thought, much less possess understanding of it. And fewer still, alas! do with themselves those things which reason, the fruit of knowledge gained, would dictate. Find a good method of Self-Study and then master it; apply it.—Editor.

HERE indeed is a problem upon the solution of which depends your measure of success.

Science has lifted her touch above the mystic maze of the mind, and no longer need grope as blind men for a way to truth and reality.

The hoary science of Psychology, apparently born in modern days, has torn the veil from off its laconic features of mute mystery. The Herm

maxim—"Know Thyself"—is a prime factor in solving the equation of life.

It has been said that the Universe itself is anonymous, but every man writes his feelings and his thoughts in his frame and on his forehead.

If our sins were written on our brows, some of us would wear our hats close down upon our ears—but Fate's index is oft found between the eyes of men.

To think clearly—with sequence and with sense, is not a gift of heaven, but an art; there are no short cuts to the constructive mind. Personality is a pearl beyond all price.

He who finds himself finds a mine of wealth, a treasure house of uncounted riches. Individuality is a gift maternal, but personality is bestowed by the gods.

A man may hide behind the first personal pronoun—but too much ego in the cosmos is like the thumb-mark of the thief. Detection camps upon the threshold of the braggart.

There was a man who raised his hat whenever he spoke of himself—he has many disciples. ["Obey that impulse," may be a counsel, good and true, but not when reason abdicates her throne.]

Carlyle said—"Blessed is the man who knows that he knows nothing"—but perhaps he had in mind the man who found it difficult to explain what he didn't know.

Alas for the man who does not know himself. He

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Ignorance is the most difficult thing in the wor
to mask. There is no excuse for it.

"To thine own self be true"—is a maxim almo
hackneyed out of existence—but, first of all lea
to know thyself.

If there is a pathetic sight in the universe, it
that of a narrow, ignorant, vulgar man presidi
over a great pile of money which he has scrap
together without any grand life-purpose or ulter
aim but that of animal enjoyment.

When you see your employer cheating some
else, quit him before he gets a chance at you.

Character carries weight. It forces people to l
behind an ugly face, behind unfavorable imp
sions, behind environment. It forces us back
everything. When character speaks, money, ev
thing else is silent.

An Inspiration From Old Glory

By NAPOLEON HILL.

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TODAY is Flag Day, and with the near approach of the national holiday, I am vividly reminded of my visit to Baltimore, last September, during the great celebration of the first Centennial since the writing of the "Star-spangled Banner," by Francis Scott Key.

Mere words are too weak and I shall therefore fall short in my attempt to paint a word picture of the wonderful display of American patriotism which I saw in Baltimore. It was a sight which I shall long remember. It was a sight which every true American would have enjoyed, but since many thousands, even many hundreds of thousands could not attend the celebration I shall do my best to tell you what it was like.

From every housetop, whether private or business establishment, the grand old flag drifted westward to the breeze from the Chesapeake Bay, in all her grandeur and glory. Not only one flag, but dozens of them bore silent evidence from every window, in every house, that Americanism has not perished from the earth, and that Americans have not entirely shifted their chivalrous spirits from patriotism to commercialism.

On Sunday morning I spent two hours in deep, silent communion with the beauties of nature, at Druid Hill Park, which overlooks the city of Baltimore. With the aid of field glasses I had a wonderful view of the floating flags and the enthusiastic, red-blooded Americans in the streets below.

One huge American flag floated high above all the rest. It was a masterpiece of art, an object of inspiration, and stood out prominently above all the other flags. In size it was approximately one hundred and fifty feet by one hundred feet, and I was told that it cost more than three thousand dollars.

No words could possibly describe adequately the inspiration, enthusiasm and good cheer which the sight of this great insignia of American freedom brought over me as I gazed upon it from the distant hillside. I could not help but let my mind wander back to the storied those perilous times when American history was being made; the

ld Glory

of 1776, when this grand old flag and all the principles it now for were being so bravely protected from our jealous neighbors the Atlantic. I could not help yielding for the moment to my intuition and wondering what would have been our position in the of the civilized world today had this grand old flag gone d defeat at Valley Forge or at Bunker Hill, or at some of the other battle scenes from whence it emerged from the dust in triumph, inspiration to its protectors, a glory to God.

Most of the people of this planet are now engaged in a great devastating war. They are killing each other like savages, with fierceness and a spirit of barbarism which temporarily carries civilization back thousands of years. Nothing which has been in the history of the inhabitants of this little planet can compare in magnitude with the wholesale slaughter of human beings now going on across the Atlantic. The greater portion of the male population of the world is engaged in it and the greater portion of the population and the children of the world are suffering by it.

Of the truly great and civilized nations of the world, America is almost alone in absolute neutrality, and it will be America in the influence which has grown and prospered under the God-given protection of the Stars and Stripes, which will finally bring the European war to an end. Peace conferences between the warring nations held on American soil, and it will be under the protection of America aided by our influence, that envoys of the nations now at war will meet and agree upon a plan for peace.

And, it will be on American soil, under the protection of the Stars and Stripes, that a world-wide peace plan will be worked out into practical, effective use. Already the heads of the warring nations are submitting their grievances and their woes to American arbitration for solution, which is but the foreshadowing of the final arbitration, with an American Court of Arbiters.

Peace and prosperity are with us everywhere. From the coast of Maine to the great Gulf of Mexico, and from the Atlantic to the Pacific, in the Philippine Islands, in Alaska, in the Hawaiian Islands wherever Old Glory stands out to the breeze, peace and prosperity are supreme.

Our banks are full of money. Our factories are full of order. Our harvest fields are heavily laden with grain. The Panama Canal

just been completed, and everywhere that Old Glory floats God blessed us abundantly.

Perchance, or otherwise, our peace and success is a reprimand from the hand of the Infinite to the inhabitants of that portion of this little planet where men are standing in open defiance of God's laws. A way, it is a glowing tribute of no little importance to the people of America, where reverence of God, respect for mankind, and furtherance of Christianity, lead all the rest of the world.

I shall never see another Centennial celebration of the "Star-spangled Banner"; my children will never see a Centennial celebration of the writing of those inspiring verses, but there will be another celebration in one hundred years. When it comes American patriotism will not have retrograded in the least; prosperity will not have gone backward nor will it have even stood still. This little spot of earth on which Americans live will have become greater and more powerful. Prosperity will have become more pronounced. Great factories and useful inventions will have come to our aid. Warships and tools of destruction will have been converted into scientific and educational purposes. Human lives will be converted into scientific and educational purposes. We will be a more enlightened race, and we shall play an important part in carrying that enlightenment to the rest of the world. We will be the leading, ruling nation of the world; not because of our millions of armies, great wealth and natural resources, or our swift and powerful battleships, but because of the Glory of God, which shall be transmitted through us to the rest of the world for the benefit of mankind.

Long live Old Glory! Her task has just begun, but her starry bearers are plentiful and their courage is supreme. She has had a hundred years of toilsome labor, since the writing of the "Star-spangled Banner," to entitle her to float from the highest pinnacle of civilization and she will have another hundred years of perilous work in completing her task, but she will succeed.

One hundred years hence, and still Old Glory will brightly float over land and sea where peace and plenty thrive, and progress peacemakers. Unto the oppressed of every land, she shall lend a warlike welcome hand. Then from every clime on earth, our people will applaud our freedom's worth. In common tongue, united in throng, they will sing Francis Scott Key's victorious song—

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"Star-spangled Banner,
Long may you wave,
O'er the land of the free
And the home of the brave."

Oh what a tribute this will be to Old Glory and the American principles for which she stands; for which she has fought; for which she has struggled triumphantly. Oh, what a tribute to our American diplomacy which has succeeded in the name of humanity, and the firm influence of the Stars and Stripes, in keeping us from plunging headlong into the avalanche of barbarism called WAR.

Betsy Ross, the pretty little Philadelphia Quakeress who made the first American flag more than one hundred years ago, and Francis Key, who wrote the "Star-spangled Banner" just a little over one hundred years ago, have long since crossed that vale of tears called death and passed on to the Great Beyond. But we shall not forget them. Their names will be with us for thousands of years to come. When we see Old Glory floating to the wind we shall remember the names of Betsy Ross and Francis Scott Key.

"Wanted, a Position Selling Goods"

HOW often this "want" is expressed! And how infrequently does one who expresses it realize its importance, further than that it may be a step in accomplishing his ambitions, instead of to be a **COMMERCIAL TRAVELER**!

Sometimes letters come to The Business Philosopher, just as they do to other journals devoted

commercial betterment, burdened with the request that we put the writers in touch with a favourable prospect.

These "wishers," for they are seldom more than that, scarcely ever offer any references or evidences of experience. They just "want" to get on the staff of some successful concern as representative, and in many cases they express their ideas of remuneration for their services (?). These Service ideas as they apply to the representative's pay, would usually make a stone roll down hill in agonies of merriment; especially, as a stone even would instantly recognize the ridiculousness of them.

A while ago, one of these requests came to this office. It has been our custom to say to such that if they will report experience, with references, we would be glad to aid if possible—not often receiving same. But in the case referred to, we were impressed that some real advice might fit in and be appreciated by the inquirer. He asked us to advise him "how to get upon the staff of some successful concern as a representative on the road." We took the request seriously, and replied as follows:

"First, take a reef in your sails—meaning your belt—and make up a list of responsible firms in your own or a neighboring city, so as to concentrate, and then call at each place seeking an interview with the sales manager. Do not be

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discouraged if you do not meet with immediate success in getting an interview, but **KEEP AT IT** until you do; and when you succeed in getting to your man, say to him this: 'I have had no experience selling goods to merchants, nor do I know anything worth considering about your line or your trade. I am, at this moment, practically worthless to you in the position which I have an ambition finally to fill, and would probably, at this time prove a damage to your interests, if you should be so greatly mistaken as even to give me a trial. What I want **NOW** to do is to come into your establishment and take a place right down at the bottom of the ladder, and learn your business by actually working at every phase of it, from the lowest grade of responsibility up to the place I crave opportunity, finally, to fill. Will you give me the chance to make good?"

We have never heard from this ambitious young man since. He did not want success; he wanted the fruits of success. They cannot be obtained that manner. He didn't want to "make good"; he wanted the firm to do it all, and take all the chance. He didn't even want advice, although he asked for it. He, unless he grasps the idea of Service as cause, and Success as an effect, will remain a beggar and not a winner. **WM. T. GOFFE**

"Four Steps in Attainment"

By A. B. Francisco.

Effective accomplishment in any direction in life depends upon covering four stages or steps. These are magnificently handled in the article following. It is completely demonstrated by the writer of the article that deciding, as starting, are not enough unless the decider and starter PERSERVES, that STICKS until the finish. Judge rightly that decision may not be wrong. The turn on the steam so the wheels may revolve, and see to it that the necessary material is on hand and in proper order that you may go the WHOLE distance.—Editor.

MAN'S greatest weakness, I believe, is indifference.

Multitudes of men are indifferent to their own success. Such men covet the fruits of capability and industry and neglect utterly, the improvement of these success qualities within themselves.

Many, like the "Prodigal Son," think spending a more joyful calling than acquiring. And, of course, these depart from the house of HAVING for the house of what is sure to prove WANT, with great pomp and pride. When they have spent all and "want" results, then they sometimes come to the sensible conclusion that the power to accumulate through SERVING is a greater virtue than is the power to spend recklessly and live voluptuously on what others have accumulated. When such people come to themselves and carefully analyze their situation they almost always decide to retrace their steps.

Blessed are those who enter the valley of decision on better terms and start for a higher goal. The many, however, mistake the start for the "Finish"; the beginning for the end; the resolve for the result. This all but universal error is fundamental. Destruction follows its train. All classes are guilty of this error, even those on the religious plane of mind frequently reflect it. Many go on resisting the striving of the Spirit, for example, refusing to hearken to the "still, small voice" for years added to years, yet when finally aroused by the stentorian voice of Billy Sunday or some other, they awaken from the sleep of indifference and decide to START on their return trip to their "Father's house." This is very well, but administering friends and interested associates, as well as the individual most interested, have too often taken the "start" for the "finish"; the beginning for the end; the conversion for the salvation, and lead in shouts of victory that a soul

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depends upon covering in the article following, title that deciding, and r PERSERVES, that is, say not be wrong. Then to it that the necessary ay go the WHOLE dis-

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ir own success. Such industry and neglect, s within themselves. a more joyful calling the house of HAVE with great pomp and ults, then they some-power to accumulate power to spend reck-accumulated. When ulyze their situation

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saved. All this is the mistake of taking the first step for th journey. Many, too often, make the mistake of assuming that : saved when but a very necessary first step towards salvation l taken. For—

"Heaven is not reached by a single bound,
We build the ladder by which we rise
From the lowly earth to the vaulted skies,
And mount to the summit round by round."

This same error is more or less universal on the political pla voter spends his time, energy and money to elect his party int If he succeeds, he rejoices and shouts aloud. Great process formed, marches are made, the air is filled with music, orato eloquent addresses, and the multitude join in shouting political nas, but if measures die with the platform, if it is all aband the voters as they return to their homes, not the end but only towards the desired ultimate has been taken.

In social life we see the bride and groom, bedecked in their garments, march proudly to the altar; the ceremony is solem formed; they are married; congratulations are full and free. the bitter disappointment when this, their first step in ma proves practically their last; this beginning, the end; this s finish!

In the educational world the boy enters college; he graduat "honors." The doors of his Alma Mater close behind him. Hi have ended; his first steps have been taken; but in the absenc tinued research and study, what he has learned is soon forgott ly because he could not apply what he had gotten in his colleg to the requirements of the business world, and if this start is finish, woe is his.

This law holds good in the commercial world also. One : a position; another opens an office and a third lays in a stock and starts in business. All have begun; all are achieving in far and so far only. If this is all, "Father Time" will con: oil in the lamp, and they will be left in the darkness of fa: despair.

Another young man enlists in the army. My, but he fee and hopeful and satisfied in his soldier uniform! But if he

remember—if he ever knew—that “he who putteth on the armor should not boast as he that taketh it off,” his career bids fair to prove a failure.

Decide, Start, to be sure; but know that these are but two short preliminary steps, and that there are many other steps to be taken before a successful Finish is reached.

And so, in review, we see that the seeker after the Kingdom of Heaven should realize that, to decide, is the first thing to accomplish in order to be able to start, but in order to reach the end, he must **STICK** and **FINISH**. For the blessing is for him only that “endure to the end”—that it is for him who carries his religion into all the experiences of his life and thus works out the problem of Salvation with fear and trembling to the **Finish**.

The voter must realize that to decide on political persons, issues and principles is but the essential beginning of active citizenship—the political heaven—and that he must start, initiate, push, shove, and **STICK** with the elected official from the ballot box on to the seat of office in council chamber, the legislative hall, the executive seat, and even to the judge’s expressed opinion upon constitutional questions, which is the “finish” of which the start was but one step in a long, straight and narrow way, which but few men and measures ever find the end as they should, namely: back to the base of all authority—the people themselves.

The college graduate, the soldier lad, the errand boy, as well as the “Prodigal” are farther from home than they think. Up to now “Dad” has paid the bills, but from this time on, he must pay his own and nothing to pay with except that earned on the journey. However, he will acquire a larger disposition of mind to **SERVE** and a **CAPACITY** to serve on his way up the “hill of life,” than he acquires in the glide down the toboggan.

Oh, yes, we must decide and start by all means, but if the life of life is worth the effort, we must also **STICK** and **FINISH**. “Shoes and robe and ring,” handed to us as we venture out from beginning, are proved, too often, to be witnesses of weakness, those received at the end are evidences of strength and fitness.

So we see that there are four stages or steps on the way to achievement. And also see that they are: **DECIDE**, **START**, **STICK** and **FINISH**. The last is our goal. It is the last that really counts.

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An Every-Day Creed

Recently a young electrical engineer, named Thomas Alstyne, was killed. The following "Creed" was found in pocket. It was written by him solely for his own guidance, is now given to the public by his relatives:

TO RESPECT my country, my profession and myself. To be honest and fair with my fellow men, as I expect them to be honest and square with me. To be a loyal citizen of my country. To speak of it with praise, and act always a trustworthy custodian of its good name. To be a man whose name carries weight with it wherever he goes.

"To base my expectations of reward on a solid foundation of service rendered. To be willing to pay the price of success in honest effort. To look upon my work as an opportunity to be seized with joy and made the most of, and not as a painful drudgery to be reluctantly endured.

"To remember that success lies within myself in my own brain, my own ambition, my own courage and determination. To expect difficulties and force my way through them. To turn hardship into capital for future struggles.

"To believe in my proposition, heart and soul. To carry an air of optimism in the presence of trouble I meet. To dispel ill-temper with cheerfulness;

doubts with strong conviction, and reduce active friction with an agreeable personality.

"To make a study of my business. To know my profession in every detail. To mix brains with my efforts and use system and method in my work. To find time to do every needful thing by never letting time find me doing nothing. To hoard days as a miser hoards dollars. To make every hour bring me dividends, increased knowledge, or healthful recreation.

"To keep my future unmortgaged with debts; to save as well as earn. To cut out expensive amusements until I can afford them. To steer clear of dissipation, and guard my health of body and peace of mind as a most precious stock in trade.

"Finally, to take a good grip on the joys of life, and to play the game like a man. To fight against nothing so hard as my own weaknesses and endeavor to grow in strength—to be courteous to men, faithful to friends and true to God."—From "The Efficiency Magazine," London.

Jacob could toil seven long years for Rachel and endure all sorts of hardships without grumbling or feeling drudgery in his work, because he had a motive.

The Coming Small Town Merchant

By JOHN J. WALLS.

COMPARED with his predecessor, the Coming Small Town Merchant will be different, tremendously different, so that it will be as marked to observers as the old-time say different as daylight is from darkness."

He will have one big aim, and that aim will supersede all others. It will be to SERVE, recognizing SERVICE as the demonstrative simplification of the three concepts of QUALITY, QUANTITY, and CORRECT MODE OF PERSONAL CONDUCT in dealing with the buying public. I know this definition is far advanced over itself as commonly understood today, but, as the old darky worl' do move."

The Coming Small Town Merchant will be much more of an idealist than he is today. He will use his place in the community for good and nobler ends than to accumulate money profit merely. He will visualize the princeliness of helpfulness, rather than local leechdom. He will cash in bank and accumulated real estate, and so forth. He will make it his mission to use his opportunities to come into close contact with his fellow men and women as a merchant to the end of finally making the common community a better and more beautiful place to live in.

He will not have employees and servants, so much as he will have PARTNERS who are engaged in business employ WITH him. He will be a bright, energetic, active personality full of red blood. He will treat with each one of these as though he or she WAS REALLY a partner in the business. Thus the great quality of Loyalty will be a pillar to the establishment.

He will come into a better and better understanding of the importance of MAN POWER in Business Building, and through this understanding of the Law of Service, his business will exceed the limits of his immediate locality and the people of neighboring communities will be glad that he serve THEM also, and he being well equipped with a MAN-POWER will branch out.

Competition, "mail-order" or otherwise, will not worry him.

understanding the great Law of Service, and how to APPLY it, will, through its application, automatically and completely stifle competition of a hurtful character.

Cleanliness will characterize his establishments, and a personality both individual and collective that radiates good-will and service embodied in genuine helpfulness to all, will GRIP his patrons to the end of becoming both Permanent and Profitable. Flowers and fountains and pictures will play a beautifying part in and about his institution, and these will be for the pleasure and gratification of all he comes in contact with.

He will maintain a reading library of information relating to the lines of merchandise he handles for the advice and benefit of his patrons that they may keep posted on the goods he sells as well as he himself.

In short, the Small Town Merchant of the future will get as close to his patrons, the People, as possible, and HELP them in every way possible, to make their lives and homes a perpetual joy. And this TRUE SERVICE.

I think I hear some one ejaculate, "Why that's what the local preacher is supposed to be and do!" Oh, well, perhaps the Small Town Merchant will be aided in his work by the local preacher; that's not unreasonable to expect, but anyhow, the PRINCIPLE OF SERVICE is going to prevail more than ever before, and the logical man to "put it along" is the Merchant. He touches EVERY life.

And this is no idealism, either, as that term is usually understood. It's a CERTAINTY, just now appearing over the horizon.

This Is Your Magazine

MR. SHELDON has devoted the greater portion of his life furthering the principles for which The Business Philosopher stands. He has done much labour for which he never will be fully paid in dollars and cents. The one great reward to which he looks forward with a deep feeling and a touch of pride is the certain knowledge that his work will benefit the generations to come.

But, there is much which YOU can do, not alone to make The Business Philosopher a better magazine, but also to further the great world education in which Mr. Sheldon is so earnestly engaged. For exam-

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You can suggest ways of improving this "great little efficiency monitor." By all means let us have your helpful suggestions. Then, to can interest others in becoming readers of it. This will help Mr. Sheldon in advancing, because it will bring him in touch, through pages, with those among YOUR friends who are men and worth while; people who would like to know Mr. Sheldon as Business Philosopher, and whom he would like to know as well.

Mr. Sheldon has some mighty strong friends among his readers have been a world of help to him, also. They have boosted The Business Philosopher; they have boosted Mr. Sheldon; they have the great work he has done, and is doing educationally, and in have greatly helped in accomplishing that which he could not accomplished so well without their loyalty and sincere co-operation.

Maybe YOU are one of this good company of helpers. We you are. If it is only a word of praise when the opportunity is itself; nevertheless you are thereby contributing to the successful, mighty cause. The principles for which Mr. Sheldon stands without fail. They are bound to grow and spread in the minds and consciences of men and women until they reach out and deliver their messages to the entire world.

Mr. Sheldon has a message for the world, which the world cannot will not reject. You want a hand in this of course.

Just think what a tremendous part YOU can play in furthering the work Mr. Sheldon is doing! If every subscriber would begin to use names of those whom they would like to see become readers of Business Philosopher, and we received only two new subscribers each list of names sent us, just think of the additional thousands of people who would become acquainted with Mr. Sheldon and his through the pages of this "great little efficiency monitor." W.

Some one has defined happiness as "The constant pursuit of an agreeable with a sense of continuous progress."

Trade Conventions and Procedure.

THE "get-together" season, for the trades, as such is about now at its height. Managers and proprietors meet together for their annual talks, and other feasts, in the main interested in promoting the personal ideal, that is, in the removal of supposed handicaps here, and the putting up of the bars there, and so forth, in the hope that smoother sailing for the "trade" may result.

None but the "chiefs" do the gathering together act, however, while the "staffs" remain at home—on the old stamping ground—and keep the wheels going around. Of course the former know best what is needed for the trade—that is, themselves—at least they claim they do. The real question, if propounded would probably read—DO they?

To the student of business, however, who notices reports of the various conventions, the matter of keenest interest is to observe how devoted the average trade assembly is to such features as class, or trade co-operation, touching certain phases; efforts looking to the effecting of certain legislation believed to be in the interest of the "line," and so on. Valuable thought, and legitimate aims, no doubt, but as one reads the Trade Journals report-

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ing such conventional proceedings without being able to discover ANY mention of the problem of INCREASED MAN-POWER in the ranks, it is discouraging to say the least of it, and to speak broadly, the evidence thus given of almost complete lack of forethought on this line, is quite startling.

We read of this, that, or another citizen being on the program for an address on salesmanship or kindred subjects perhaps, and this is good. But where has a convention of men in proprietary position, given a set period or hour for the consideration of the "how" of improving the SERVICE RENDERING POWER of men and women in the ranks—behind the counter or on the road?

When have we read of leading business heads absorbing any time of conventions in a consideration of the PRINCIPLE OF SERVICE, as it works out in the three concepts of Quality, plus Quantity, plus Correct Mode of Conduct? How real is the average conventionist's appreciation of the fact that after all is done and said, it's the individual who MEETS the public in the store or on the road, who MAKES the business increase or shrink, as the case may be?

I believe this is worth more attention in conventions than it has hitherto received.

WM. T. GOFFE.

The Gap Between Two Points of Contact

The Chief Danger-Point in Retailing

WHEN we come to analyze the forces that constitute the working power of mercantile institutions—in retail—we become at once deeply impressed with the immense responsibility that rests upon that abstract unit known as **Salesmanship Personality**.

A good location, a big assortment of clean stock, sufficient capital and advertising of the proper “punch” and “pull,” are essential features, very essential indeed, but of comparatively little value unless the salesmen and saleswomen, stationed behind the counter, or on the floor, where the personal and final point of contact between the house and the buying public takes place, are **efficient and thoroughly competent**.

A mighty chain of steel is only as strong as its weakest link. Owners of retail emporiums, who spend much money annually to advertise their goods and business, should keep an eye out all the time for that “weakest” link. Of course, the money which is spent to create points of contact between the buying public and the goods they have to sell is at the mercy, finally, of this weakest link.

In order to convey correctly to the mind the enormous amount of ingenuity, integrity and money required to produce the points of contact between the buyer and seller, let us dwell, for a little, in detail, on the workings of the same.

When the buying season approaches, the merchant sends a corps of experienced buyers in every direction, who, with painstaking care, acquire for their establishment, the wares or goods best suited to appeal to and satisfy the wants of the buying public. After these goods arrive, the merchant sees to it that they are carefully and attractively displayed by expert trimmers, with the object in view of arresting the public's eye. This forms the first “point of contact,” and it means a large outlay of money.

In the meantime, the merchant gets in touch with his advertising division, which consists of a staff of trained copy writers. They are instructed to write **desire-producing** copy, and then, in order that these educational messages may be carried to the buying public, page after page of

advertising space, in such mediums as seem best suited to arrest the public's attention and create interest, must be purchased and used. This forms the second "point of contact," and, of course, means an additional outlay of much money in order that the buying public may be brought into the store.

After these two points of contact have been created, it is then up to the salesman or saleswoman to drive his or her wedge of **Salesmanship Personality**, with precision and good will, that these points may be closed up properly in sales, or else through **INEFFICIENCY** it will be driven with such force in the wrong direction as to split them farther apart. In other words, the sales-force, primarily the individual behind the counter or on the floor, constitutes the pivot upon which all this investment of time and money and effort swings, either towards Success or Failure.

Can you imagine what these last lines mean to the merchant and sales-force?

Strictly speaking, they mean that, after all, the success of the establishment, the institution itself, as well as the force of workers of various sorts and grades, hired at a heavy outlay to create these points of contact, become as nothing unless the salesman or clerk closes them up with sales.

And this calls for careful engineering, by the individual, of his or her **Salesmanship Personality**.

WM. T. GOFFE,

In "Problems in Retail Selling Analyzed."

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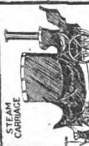
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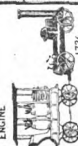
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CARBACE

1829

STEAM
ENGINE

1776

MECHANICAL
BIRD

1680

BUSHNELL'S
TELESCOPE

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1879

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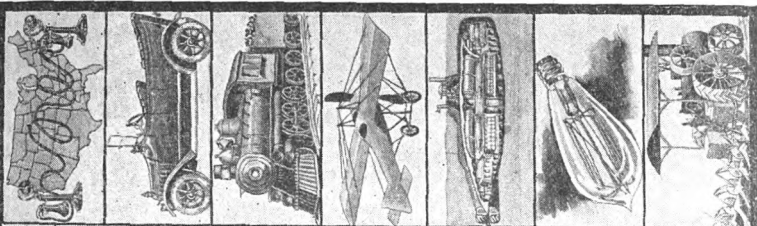
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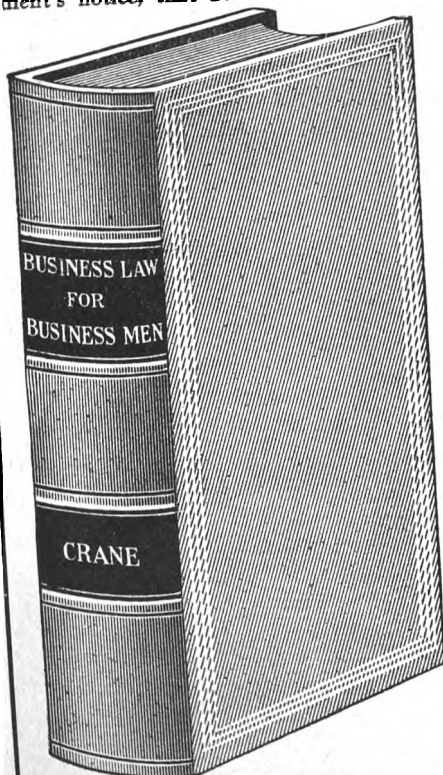
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AUG 5 1915

The BUSINESS PHILOSOPHER

The Magazine of
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Arthur Frederick Sheldon
Editor

August, 1915 \$3.65 a Year 35 Cents a Copy

Natural Law in the Industrial World,
Or
Commercial Evils, Their Cause and Cure

First article of a series to follow,
by Mr. Sheldon.

PUBLISHED MONTHLY BY

ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Res-
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AREA, ILLINOIS

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The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

AUGUST, 1915

Number 8

ON THE FRONT PORCH

Where We Talk Things Over

NATURAL LAW IN THE INDUSTRIAL WORLD.

There is one thought which it is desired to firmly establish in the minds of readers before they proceed with the following article and others to follow in regular order, and it is this: That neither The Business Philosopher nor Mr. Sheldon, has any thought or intention of "taking sides" with either employers or employes, as such. The plain and unvarnished truth is, that both the latter should be, and in many instances are, fighting the same battles, with the same artillery, behind the same breastworks, and with the same objective. Therefore there is but one side to defend, and that side is YOUR side, it matters not whether YOU are an employer or employe.

Notwithstanding the fact that the employer and employe should stand united in the promotion of a common cause, THERE APPEARS TO BE A GROWING WAVE OF DISCORD AND MISUNDERSTANDING BETWEEN THEM WHICH THREATENS THE VERY COMMERCIAL AND INDUSTRIAL VITALS OF SOCIETY, those of this nation no less than others. Mr. Sheldon has here turned the searchlight of his powers of analysis upon this problem, and proposes to give you who read The Business Philosopher, a complete understanding of a sure and effective remedy for this UNNECESSARY STATE OF INDUSTRIAL EVIL.

This remedy, when fully applied, will supplant distrust with CONFIDENCE, hatred with LOVE, disloyalty with LOYALTY, and lack of understanding with FULL UNDERSTANDING.

This is the first of a series of twelve installments which will appear in this magazine during the ensuing twelve months. These messages will show to both employers and employes the PRINCIPLE through which they may work with greater profit and greater strength, as well as with greater harmony of purpose and peace of mind.

Each issue of The Business Philosopher—this and those to follow—should be preserved in order that you may have the complete article available, for you surely will wish to refer to it many times in the years to come. Many who read these twelve installments are now employes, but before many years shall have passed will have become employers. When they do they will appreciate having this article INTACT to pass on to others who may then be working for them. There are no secrets here which an employer should wish to be kept from employes. Neither are there any side-thoughts for employes in which employers should not participate.

The PRINCIPLE OF SERVICE, which Mr. Sheldon so forcefully presents here for your consideration, is wholly devoted to the mutual interests of both employer and employe.—W. T. G.

BY THE term "Industrial World," we designate all those phases of life's activities which have to do with trade and commerce, as distinct from the professions commonly designated as "learned."

It includes those vocations of men whose applied specialized knowledge is a leading factor of the making or manufacturing end of the world commercial.

By the term "Natural Law" we refer to those rules of action or conduct prescribed by Nature.

A LAW being always "a rule of action or conduct."

A man-made law for our government as citizens, is a rule of action or conduct prescribed by the highest authority of the state. (See Blackstone's commentaries.)

A "Natural Law" is, also, "a rule of action or conduct," but it is prescribed not by man, not even by those who constitute the "highest authority of the state," but by the highest authority in the Universe, the creative intelligence of which, Nature in her manifold forms is the manifestation—the causative principle; the Infinite, the Creator, call it God, call it Nature, call it what you will. The term by which the individual designates the great first cause varies according to his beliefs, religious, philosophical, and scientific, but rare indeed does one find, even in this age of tendency towards materialism, one who seriously doubts the existence of the laws of cause and effect, and a First Cause back of them.

Nature exists—it is an evident effect—and every effect has its cause. Back of Nature with her manifold laws, physical, mental, moral, and spiritual, is a cause, and this cause is the force which has created those rules of action or of conduct which men designate as Nature's laws or Nature's rules of action or conduct.

It would be wise as well as progressive for business men to

stop sufficiently long to consider the logical fact that in the force that is behind the electrons and atoms of modern science there must be intelligence. Nature manifests intelligence, and CAUSE cannot give rise to that which is not in itself.

If, perchance, some reader concludes at this point that the writer means to talk "religion" as a panacea for existent bad effects in commercialdom, be not afraid.

The writer believes in the existence of Natural Laws. Some of these are physical, some are moral, some are spiritual—all are Divine in the sense of having been created by the Great First Cause.

It is the purpose of the writer to discuss some of these laws as he sees them, as they are related to the commercial world.

This shall be done quite independently of any religious beliefs which the writer may hold, and he hopes that those who may hear him or read this—his effort to translate a few of Nature's laws in the world of commerce—will do the same.

If rules of action or of conduct HAVE been laid down by Nature for the successful conduct of trade or commercial relationships, manifestly it is true that no man or body of men can make or prescribe them.

The best that man can do is to discern as clearly as he can what Nature's laws are, and then translate them as lucidly as possible.

We know that "to err is human, to forgive is Divine," and if I err in my own translation of what I have read in the book of Nature as being some of her laws of successful conduct, and if you are able to detect the error, I shall ask you to exercise the Divine attribute of forgiveness even though as intensely human as most men are.

I shall submit my effort to the bar of your intelligence, with the hope that what I have to say may prove helpful in the

solution of the difficulties which now confront the world of commerce, and I shall do this without fear.

Difficulties DO confront the industrial world. They always have, and they always will until all men engaged in commerce look closely and well into the natural laws of cause and effect.

Not difficulties alone, but real dangers confront the industrial world. How any intelligent man can visit the various nations, with his eyes and ears kept well open and then doubt the reality of existing, as well as threatening, dangers is more than I can understand.

Indeed, he need not travel. How anyone can read the daily press for one week and intelligently seek for signs of the times, and still remain complacent, can only be accounted for on one of four grounds: 1. Absolute skepticism as to the "reliability of the news" he reads. 2. Indifference as to what may happen. 3. The possession of that philosophical temperament and belief which enables him to believe that whatever is, is right, fore-ordained and for ultimate good; or 4. The belief that there is no remedy.

For my own part I cannot applaud any of the attitudes referred to.

As to the first, much which we read is true. There is nothing unreal about the unhappy relationship which exists between capital and labor, taking world conditions as a whole. A very bad EFFECT is rampant in the land—and every effect has its cause.

As to the second mental attribute, no man as a citizen, regardless of how secure he may feel as an individual, has a moral right to indulge in any attitude of indifference toward conditions which threaten thrones and republics alike, and strike directly at the very vitals of liberty and civilization.

As to the third mental attitude mentioned, there is a maxim

among the wisest of men which reads: "Nature unaided fails." Man is a part of Nature—he is her highest product—Nature intended him to interpret and apply her laws of growth. Unassisted by her instrument, man, her highest manifestation, Nature never made an apple that you and I would consider fit to eat. The present luscious fruit known as the apple is the product of Nature's Laws of Horticulture, interpreted by man and by him applied to fruit culture.

Future generations will consider present commercial conditions as unfit for human beings to endure. It will be as great a wonder to the people of 200 years hence, how the people of the age in which we live endured conditions, as they are, as it is to us that the conditions of the dark ages were a reality.

The will of man, properly and unitedly exercised, can not only stop retrogression but can give mighty impulse and propelling power to progression.

Both America and Europe, as far as the classes are concerned, seem strangely indifferent, almost apathetic, to existing conditions.

Ninety-five per cent of the people of the world are employed and directed by the other five per cent. The ninety-five per cent, taken as a whole, are restless and becoming more so. The sea of humanity, made up of the ninety-five per cent, is gradually being lashed into a storm.

The captains of industry directing the ships of commerce, seem not to even casually consult the barometer of the mental attitude of the MASS MIND and to hear not the rumble of the approaching storm.

Neither as an alarmist nor as a pessimist, but as one who has tried to study the problem of world economics, I would call the attention of all who have studied history to the cold indif-

ference of the aristocracy of France to the voice of the masses in the days just preceding the French Revolution.

Those aristocrats awoke too late to a realization of the fact that the masses meant exactly what they said.

Certain men in the world of commercial industry are not standing idly by today. They are doing something to steer their particular ship of commerce to the harbour of business betterment. In many ways—here, there, and yonder—members of the five per cent, the employers of the world, are bringing their commercial operations into harmony with some of Nature's laws. And thus do they help to pour oil upon the troubled waters of the sea of labour in general, as well as to guide their own ship to safety; but unless MORE of the five per cent join, and speedily, in an effort towards betterments in business, a storm will soon break which will ruin many and prove a hindrance to the progress of all.

Even the vessel locked in the harbour away from the storm's fury cannot proceed on its voyage until the storm is past.

But no time need be consumed with any body of intelligent men either in giving proof of adverse conditions—bad effects—in the commercial world or dissertation upon the dangers of them. This is a self-evident fact to all thinking men, both employers and employees.

The evidences of evil tendencies are all about us, and plain to all who not only look but see, and who not only hear but understand.

I cannot believe that the SEEMING indifference of so many to the conditions so largely prevailing, and the dangers which threaten so persistently and aggressively, is more seeming than real, and is due less to the first three causes mentioned than to the last, viz, the belief that "there is no remedy."

Possibly we should go further than that and state that the

attitude of the majority of the five per cent may be more accurately described as being that of INACTION rather than indifference, and that their failure to do anything to bring about better conditions is not so much a fixed belief that there is no remedy as it is lack of knowledge as to what the remedy is.

One may be suffering from an illness and be by no means indifferent to it. He may believe that it can be cured, but yet not know the cure, and hence not be able to act as he would be glad to, did he but know what to do.

There is a remedy—it is known to many in all. Where known and applied, resultant effects are good; they are good because those who are enjoying these conditions are looking well to CAUSE. Then effects take care of themselves.

Sometimes the good effects are interfered with and lessened by the negative general effects brought about by generally negative causes.

Were the remedies universally understood and applied, the general effects would be good, and then those who are looking well to salutary cause in their own affairs would enjoy even better effects.

We are all parts of a whole. No one can injure others without injuring self, and no one can injure self without injuring others. The man who consciously or unconsciously disobeys natural law in the conduct of affairs of his own house of commerce injures others as well as himself.

Shakespeare expressed the cause of adverse conditions not alone in the commercial or industrial world, but in all of life's relationship when he said "Our only crime is ignorance."

In that statement he also gave a clue to the remedy.

The crimes of labour against capital and of capital against labour—and there are crimes on both sides—are each and all

due to man's ignorance of natural laws of successful human conduct.

There are two points which must be clearly understood by him who would clearly discern the truth that I am trying to make clear. These are—1. The fault, the blame if such were to be given, rests not upon the five per cent alone. 2. In quoting Shakespeare's historic aphorism as the cause of business troubles and as a hint at the remedy, I do not use the word "ignorance" in the ordinary acceptance of that term. It is the exception rather than the rule that one finds today an adult human being who could be justly rated as being very "ignorant" in the common acceptance of that term.

Among the five per cent, those who carry the responsibilities of employment and who direct the efforts of the ninety-five per cent, we find the vast majority, not only highly intelligent and well informed men upon the current matters of knowledge, but many of them learned men, men with knowledge PLUS, and this is learning.

The vast majority of the five per cent are well schooled in the technical knowledge pertaining to the technique of their business.

Among the ninety-five per cent we find many who are well read. In so far as material and so-called natural science is concerned our age is an enlightened one.

In this day of rapid transit, when the application of electricity and steam have almost annihilated space and time, and a condensed cyclopedia of the world's happenings is served to us daily by the press, when the world's most important happenings of today are the common mental property of millions on the morrow! In this age wherein "of the making of many books" there is literally no end. In this age of compulsory education

for the youth, ignorance in the sense of absence of general knowledge has, relatively speaking, disappeared.

By no means are all who labour with the hands wasting all the unemployed hours incident to the short hours of labour. Many in all worse than waste them, but millions in all are studying conditions and seeking for remedies more than many know.

And yet, in spite of all these facts, there are relatively few in the mad rush of modern commercialism who are acquainted with certain fundamental basic truths; some of Nature's laws or rules of action or conduct, which, if understood and applied, would absolutely cure existing troubles.

When a certain priceless string of pearls was lost in London many passed it by and failed to see it before one came along who found the prize.

Objects were everywhere to claim the vision of the passer-by. People, vehicles, buildings, birds, perchance, and beasts. Each chained the eye of him who passed and shut out the sight of that more precious thing, the pearls, which lay there in plain sight beside the pavement.

It is just so in the streets of knowledge of modern commercialism.

Objective facts, matters of common knowledge, are everywhere. Modern man has almost a surfeit of facts to claim his mental vision, and the race for gold is such a mad rush, that he is prone to pass by certain pearls, and even strings of pearls of precious truths in the way of Nature's fundamentals which, would he but look, he could not help but see.

Seeing and appropriating, he would receive the reward offered by the world to him who puts them into practice.

And, mind you, I said THE REWARD OFFERED BY THE WORLD.

I speak not today of the reward offered in any life to come by the Creator of natural laws to him who obeys them.

I speak of the reward in the here and now.

It is of the pearls of truth in the form of natural law that men in commerce must be ignorant.

This must be so, else they would certainly apply them.

This logic must be correct, for is it not true that self-preservation is the first law of Nature?

Man preserves and conserves his own best interests by bringing his life and conduct into harmony with natural law.

If he but sees any given natural law clearly, and becomes convinced that his own best interests will be served by obeying that law, then the first law of Nature impels him toward its obedience.

In a series of articles of this nature space forbids a discussion of any considerable number of Nature's laws of human efficiency, which obeyed make for the successful conduct of commerce, as embodied in business science.

The basic law of all, however, is the pearl of truth known as the **LAW OF SERVICE**.

In the realm of physical nature, everyone is aware of the fact that heat is an effect of which fire is a cause.

No one questions for one moment the fact that if he builds a little fire, he will obtain but little heat.

He knows just as certainly that if he builds a large fire more heat will be the effect—the result.

For all general and practical purposes, then, man concludes that the degree of heat caused by fire is in direct proportion to the volume and intensity of the fire generating it.

Among the ninety-five per cent relatively few seem to have perceived the basic truth that service rendered is **CAUSE**, while pay or reward obtained is **EFFECT**—but this is true. Nature

made a law of service. Nature intended that a little of the fire of service should generate a small amount of the heat of pay or reward.

She also intended that the degree of the heat of pay should vary in direct proportion to the volume and intensity of the fire of service rendered.

In spite of this basic law of Nature, millions of employes violate it. They hinder the operation of the law. In all, millions of the members of the ninety-five per cent are tiring themselves out holding themselves back.

There are millions of men ruining their eyesight looking for more pay—while if they would seek as diligently for more and better ways of rendering service, the more pay would take care of itself.

Look well to cause—effects are Nature's consequences of causes.

Men and women everywhere need to study CAUSE more and EFFECT less.

The writer was once speaking with a young man about the general problem of efficiency. The young man listened awhile and then said, "That is all right, Mr. Sheldon, but I am earning my salary now, and I will be blessed if I will do any more"—only he did not say blessed—he used a much hotter word than that.

I looked at him a moment and then said, "You are right, young man."

"Do you really think I am right?" he replied.

"Yes," I answered, "you are damned all right. Your little river of progress is all damned up." That thought lodged in the minds of men—"I am earning my salary now and I'll be damned if I will do any more"—has damned the progress of millions of men since first the history of commerce began.

Such men need to grasp the law of service as being not a theory but a basic fact in Nature. They must come to know that a man who never does more than he is paid for never arrives at that point on the river of life of commercial effort where he is paid for more than he does.

The man who is always willing to render all the service he can, regardless of the amount received, finally comes to a point where it is possible for him to be paid something for the work which he does in the way of inspiration, instruction and direction of the work of others.

You cannot keep a good man down; cream will rise to the top in obedience to a natural law; no one ever yet found cream staying at the bottom of the pan very long. It is not the position "lower down" that it is hard to fill, it is those higher up. "There is plenty of room at the top" is a trite but true saying, and the reason for it is because so few men see with clearness the law of service.

Natural laws, including the law of service, may be violated either consciously or unconsciously.

The result is the same in either case.

"Ignorance of the law excuses no one" is a maxim of man-made law.

He who violates man-made laws knows that if detected and apprehended he must pay the penalty, whether cognizant of the existence of the law or not.

As citizens we are aware of the fact that the penalties imposed for the violation of man-made laws vary in accordance with the seriousness of the offense which the law was made to guard against.

The penalty for refusing to do what some laws say we must do, or doing that which the law says we must not do, is a small fine.

For others, a larger fine; for others, imprisonment; for still others, death.

The analogy is perfect in the realm of natural laws.

Whether conscious of the law or not, if we violate relatively unimportant laws we pay the penalty in the way of a small fine in the subtraction from the otherwise possible total of ultimate reward.

If the law violated is more serious one pays a still larger fine.

If still more serious he loses the opportunity to render any service. The employe loses his position, the employer loses the services of the employe or the trade of the patron whom he failed to serve.

If any individual violates the law of service grossly enough, he pays the penalty in financial death—Failure—Dependence. The reward of obedience to natural law is financial life, success, independence.

No employe can build a small fire of service and for very long expect the warmth of pay, generated by the fire of service built by others.

The camp-followers, the weaklings, the inefficient, the clock-watchers, the time-servers, may survive for a time, but ultimately "the law of the survival of the fittest" is fulfilled and the unfit take their place in the ranks of the unemployable.

On the other hand the employer cannot permanently violate the law of service and escape the payment of the penalty.

Remember that the law is, that the degree of the heat of pay is in direct proportion to the degree of the fire of service.

To drop all figurative language, the natural law of service may be stated as follows:

The amount of reward or pay received varies directly with the efficiency of service rendered.

The employer who unjustly withholds the heat of just reward from him who has efficiently built a good big fire of service is just as guilty of violation of natural law as the employe who fails to build the fire.

He may hinder the fulfillment of the law for a time, but he cannot defeat the law, and sooner or later he pays the penalty in strikes, damage to his property, the loss of the services of him who built the fire—or in some other way.

The unjust employer, favoured by a combination of circumstances, may even amass a fortune in money, made by withholding just reward for service rendered, but even this is not success.

The Grad. grinds and the Shylocks pay the penalty in the Court of their own conscience, whether they admit it or not, and pay the penalty in the loss of the prime object of human existence, the attainment of content, a thing which money cannot buy.

Again, the life of any successful commercial house is longer than the life of any individuals who temporarily guide its destinies.

It has been well said that there are four classes of men as to range of mental vision.

1st. Those who are mentally blind—They look no farther ahead than the present.

2nd. The Generals—They plan for a year.

3rd. The Genius—He plans for a lifetime.

4th. Finally, the seer, the prophet—He plans for generations yet to be.

There are a few (many in all) seers and prophets in the business world, the commercial world today—they are literally planning the work of the house which they represent, for generations yet to be.

They are so constructing the business now that it becomes a

foundation upon which those who follow can build for lasting results—such men obey consciously or unconsciously the “just reward” part of the law of SERVICE.

Such men believe in MAN-POWER as the CAUSE of COMMERCIAL POWER.

They have either dimly or clearly perceived the basic truth that all commerce is made up of three kinds of power, viz, money power, mechanical power, and man-power.

But as students of cause and effect they see that in final analysis it is all man-power.

Destroy all the machines and all the money there is in the world, but leave its man-power intact, and there will soon be more machines and more money, but, destroy all the man-power in the world and the machines that are will rust to dust and there will never be any more.

Seeing and recognizing this basic truth they look well to cause, to the building of man-power, just as a good engineer looks well to the generating of a sufficient supply of steam.

In the boilers there must be steam if the machinery propelled by steam is to do its work.

Back of the machinery of commerce there must be the steam of man-power in the form of human efficiency.

The engineer knows full well that to generate steam he must look well to the fire beneath the boilers—his fireman must add fuel, and keep on adding it, else the fires die out, the steam lessens and is finally lost, as the machinery slackens its rate of momentum and finally stops.

All too many of the five per cent fail to see that the fuel which keeps the fires going which generate the steam of man-power in commerce is the fulfillment on their part of the law of just reward—the law of service from the master to the servant.

And in this I refer not to the pay envelope alone. That is but one of the constituent parts of the fuel.

Every father worthy of the name knows full well that his duty as a husband and father does not end with the handing out of the necessary funds to maintain the family. His duties are broader and nobler than that of providing food, raiment and shelter, the means of physical maintenance for his family.

The seers and prophets, the truly wise men among the five per cent, and those, too, who among other things are paying the best dividends, whose "houses," commercial, are in the "best order." Those whose "lamps" are the "best trimmed" and whose commercial "lights" are burning the most brightly are those who see that their duty as employers does not end with the handing out of the pay envelope. They see that the relationship of ownership carries with it certain moral relationships and responsibilities.

There is a maxim which expresses a fundamental law which reads:

"As above, so below."

This applies with unfailing accuracy to commercial relationships as between employer and employed.

Given justice, loyalty and refining influences and tendencies among the officers of a company and you will find them finally filtering down through the ranks.

Given injustice, disloyalty and disregard for the finer and better things of life at the top, and you will find it all the way down through the organization.

"You cannot gather figs from thistles." "If you sow to the winds you will reap the whirlwinds."

No man or body of men or combinations of bodies of men can for long defeat the operation and logical outcome of natural law.

In spite of these basic truths, self-evident to every wise man who reads them or hears them spoken, there are thousands of employers who studiously keep their people as far as possible in ignorance and fear. They not only do nothing to uplift and enlighten those upon whose man-power the existence of their business depends, but studiously bar any attempt in that direction by others.

Nations are but aggregations of individuals.

So is a business concern. The ultimate destinies of each is determined more than any other but the select few know, by the degree to which its government conforms to natural law.

Men as citizens will not permanently endure the consequences of persistent violation of fundamental natural laws on the part of those who hold the reins of government, and who make and seek to enforce such of the man-made laws of nations as may be contrary to natural law.

Man-made laws which are contrary to natural laws are destined to be repealed.

Governments persisting in the enforcement of unnatural, therefore unjust, laws are destined to pay the penalty of the loss of their best manhood and womanhood. Finally that nation is destined to rebellion and to destruction.

The same is true of that smaller aggregation of men known as the commercial house.

History records the records of certain nations which for years held to the policy of studiously keeping their people in ignorance—nations who thought they could govern the common people better that way—but which have paid the penalty in the breeding of the mental and moral leprosy of disloyalty and that secret hatred of her subjects for those in power which drives them from her confines and causes those who remain to care but little what happens to the powers that be. The rulers of

such nations must then need travel heavily guarded, even to a wedding.

The history of the rise and fall of nations and the rise and fall of commercial houses is an interesting study in the psychology and philosophy of service. It is an interesting study of the operation of natural law.

Again I quote:

"As above, so below."

And as the government of nations so, largely, in time, the government of commercial houses within the nation.

The race is gradually growing better because it is gradually growing wiser.

Drunkenness is on the decline.

Disease is slowly being conquered.

Crime is slowly but surely getting less.

Yes, Shakespeare was right. "Our only crime is ignorance." Let the employes and employers once become wise enough to grasp and apply the basic law of service, and the human race would march forward at a pace but few dream of today.

Service Analyzed.

But let us analyze more closely this law of service.

First of all, what is "service?" Is it analyzable? Is it divisible into constituent parts? Are its elements universal? If so, do these elements combined equal service no matter what niche in the world's work one may fill?

The answer is "Yes" to all these questions.

1st—Service is analyzable.

2nd—It is divisible into constituent parts.

3rd—Its factors or elements are universal.

4th—The elemental things which combined equal EXCELLENCE OF SERVICE do this always and everywhere.

As certainly as that two parts of hydrogen combined with one part of oxygen make the natural element known to mankind as water, so do the three abstract elements of Quality, Quantity, and Mode combined, equal Service.

The accuracy of the chemical formula, H_2O -aqua pura, is not questioned by any chemist.

The time is coming when the accuracy of the formula, $Q+Q+M=S$, will not be questioned by any scientific business man.

To make the soundness of the above statement clear we must pause at this point in our exposition of the law of service to enquire briefly into the psychology of commerce.

The commercial success of any house engaged in commerce is in direct proportion to its exercise of the art of securing permanent and profitable patrons or customers.

To obtain a new customer certain states of consciousness must take place in the customer's mind. These mental states or conditions are four in number. First of all, the FAVOURABLE attention of the prospective customer must be obtained. Secondly, his INTEREST must become aroused. Thirdly, a DESIRE must arise in his mind to possess that which the vendor has for sale. Fourthly, he must resolve to buy and ACT upon that resolve.

It would be helpful to all engaged in trade to be acquainted with the fact that there are laws of mind just as exact in the realm of mind as is the law of gravitation in the realm of matter.

And one of the laws of the human mind is this:

Favourable attention properly sustained changes into interest. Interest properly augmented changes to desire, and desire properly intensified changes into action. (In commerce this is the act of buying.)

But a house is known by the customers it **keeps**, not by those it gets alone.

Business building is the art of securing **permanent** and **profitable** patrons; therefore, the business man needs to examine more carefully into the psychology of commerce than merely the mental states necessary for the getting of a new patron started.

Examination of the mental states of the permanent patrons of any house reveals the presence of two more mental states, viz, **confidence**, which is the universal basis of all trade; and **satisfaction**, which is the sustaining power of confidence.

To keep the customer **satisfied**, the seller must so conduct his business with him that he keeps his confidence.

Given **confidence** and **satisfaction**, then continuous favourable attention, interest, desire and repeated action are natural effects.

But we are not back to final causes yet.

What **causes** a customer to be satisfied?

We find the answer in "Service," consisting of $Q+Q+M$, or "Quality" and "Quantity" and right "Mode of Conduct."

Service, then, is **cause**.

Favourable attention, interest, desire, action, satisfaction and confidence are all **effects**.

Again, we are reminded that if we look well to **cause**, effects take care of themselves.

Let us illustrate the operation of the law of service in its effect upon the customer and the reality of the constituent parts of service, as well as the all-embracing inclusiveness of the $Q+Q+M$ formula by an example:

Let us suppose that in any given city, Chicago for example, there are four gas companies. We will designate them as A, B, C, and D.

Company A always gives a good quality of gas to its patrons. Its first "Q" is O. K.

It is careless, however, as to quantity. Its meters now and then register more than was actually supplied.

Its mode of conduct of each department of its business is good—prompt service and good bookkeeping and all that.

No matter how excellent its first "Q" may be or how excellent its "M," the fact that its second "Q" (Quantity) is faulty makes the whole service faulty. Dissatisfaction takes the place of satisfaction, confidence, the basis of trade, is gone, and the trade or custom of one after another of its patrons falls, carrying with it often the trade of others, the friends or acquaintances of those made dissatisfied by reason of the fact that Gas Company A's second "Q" was off.

Gas Company B always gives the right quantity. It is very particular about the accuracy of its meters. The various departments are also well organized and rendering prompt and accurate service, hence its Mode is O. K. But it gets careless as to quality. This soon breeds dissatisfaction among its patrons and the same results follow as those which happen to Company A. All because the first "Q" was not present in the formula of service.

Company C always gives good quality and good quantity, but the repair department is slow. A bookkeeper sends the right bill at the wrong time or the wrong one at the right time—clerks, not realizing that they are salesmen, are discourteous. So are the repair men. In this case the third element—the "M"—is lacking, and "Q+Q" alone does not equal "S."

$2+2+3$ equals 7, not sometimes, but always.

$2+2$ never equals 7.

$Q+Q+M$ equals Service, not sometimes, but always.

$Q+Q$ never equals Service.

Company D knows this, and hence looks well to quality, just as well as to quantity, and with equal diligence sees to it that everyone connected with that gas company knows that he is doubly a salesman. First, that he is selling his services to the gas company, and, secondly, that the efficiency of his work has a vital bearing upon the power of the company as a whole to persuade the public to purchase its products at a profit, and to keep on purchasing them. Company D sees to it that the "Mode of Conduct" of each individual connected with the business is efficient through the application of those qualities which make for Discrimination, Ethics, Accuracy and Speed.

Company D is then giving $Q+Q+M$, or good Service to its patrons—its competitors for other forms of lighting find competition keen in that particular district. Company D enjoys the satisfaction, confidence, favourable attention, interest, desire, and repeated patronage of its patrons BECAUSE it is fulfilling to them the law of service.

It is building a good fire of service, and always will as long as it uses the fuel of $Q+Q+M$ —the patrons (customers) are then quite willing to pay the right reward to their servant, the gas company, and it is perfectly right that the gas company which gives good "Quality," good "Quantity," and good "Mode" should make money, and pay good dividends, for "The servant is worthy of his hire."

Dividends are the pay envelopes of capital for service rendered to the patrons of the house—natural law intended that the greater the fire of service, the greater the reward in the warmth of pay—and good pay is rather warming and cheerful even to the most altruistic.

Here, there, and yonder we find employers who have awakened to the fact that the doctrine of *caveat emptor*, or "Let the buyer beware," has been repealed by the Court of Commerce—

the voice and actions of the buyers of the world constitute that Court.

In its place has gone forth the edict, "Let the seller beware." Yes, Mr. Seller of gas or of anything else, if you would build your business, beware of the service rendered. Look well to your $Q+Q+M$.

Many employes in all have dimly or clearly perceived the law of service and are applying it.

Such employes look well to the quality and quantity of their service and to their mode of conduct towards employer, but where there is one who does there are many who do not, and thus is the effort of the faithful and efficient few largely nullified.

A vast stride in advance toward betterments in commercial conditions will be made when the one truth is made plain to every employe that he has something to market, something to sell, viz: his services—he is the seller; the employer is the buyer of his product, his services, and in the long run the sale of services is largely governed by that basic law of economics which rules in the sale of sugar or any other product, viz, the total price received by the seller is materially influenced by the quantity and the quality of the goods delivered.

How men, with services to sell, can continue to studiously plan as many do, not to see how much of the sugar of service and of how good a quality, but rather how little and of how poor a quality they can deliver to their customer, their employer, can be accounted for on but one of three grounds.

First, they do not want reward; or, second, ignorance of the law of service; third, belief that no matter how much service they render the employer, their reward will be the same.

The vote is unanimous to discard reason No. 1. Men do want reward.

The reason why men tire themselves out holding themselves back exists in reasons Nos. 2 and 3. No. 2 can be cured by teaching and making plain the laws of human efficiency to the ninety-five per cent, including the basic law of service. Science is evolving the mathematics of success, and the human mind can no more reject its truths than it can reject the truths of arithmetic or chemistry. Reason No. 3 is all too often a reality—employers all too often violate natural law by withholding just reward. Reason No. 3 can only be corrected by the five per cent.

If you are in trouble and wish to find the fellow who is to blame for it, look in the looking-glass.

To the commercial house whose men are holding back, the employer who is not getting a full measure of service from those on the pay roll, I ask him to look well to the $Q+Q+M$, which he is giving to his employees as well as to his patrons.

He may or may not be paying all that should be paid in money. In many cases all and even more is being paid for the poor service rendered than the service is worth. But let him look again and ask himself the cause for the inefficient service he is securing, if such it be. Remember again, "As above, so below." Has the service of your house to its employes been such as to naturally secure their favourable attention, interest, desire, action, confidence, and satisfaction?

Do you realize that the true function of the five per cent. the employers of the world, is that of "teachers"?

Are you giving to those in your employ the educational guidance necessary to uplift and upbuild and to make them healthier in body, mind and soul?

Are you manufacturing man-power and more of it in your house of commerce as the days and weeks and months and years roll by?

Are you, as a leader of men, setting the right example to your men?

Men at the top must learn the great law that "to get one must give."

Learning and love are alike in this, that the more one gives, the more one has.

To get of love and loyalty and enthusiasm and all those other qualities which, combined, make human efficiency, one must give freely of them and of learning concerning them.

Oh, yes. I know full well the ingratitude of men.

Examples are plentiful where men at the top have tried to do for employes in the way of welfare work in various forms only to have it seem like worse than wasted effort.

But the secret lies largely in the spirit and the manner in which the welfare work is done.

If the spirit is wholly mercenary, purely commercial—if the men at the top do things toward bettering conditions, solely for the purpose of gain, then the greatest possible gain cannot come.

Do the finer and better things, because it is right that you do them; take a real interest in your people and then keep at it, not being discouraged if the first attempts seem fruitless, and then results will be bound to come.

You will be building the fire of service to your people and you will enjoy the warmth of better reward as a natural cause—you will soon gain their favourable attention, interest, desire, and repeated action on your behalf—they will then give you Q+Q+M in return. They will do the things necessary to get and keep your satisfaction, confidence, favourable attention, interest, desire, and repeated pay envelope.

Three questions confront us at this point of the development of our theme.

If our logic is correct thus far, the following are self-evident truths:

1. That every commercial house should render its best possible service to its patrons.
2. That the five per cent should render the best possible service to the ninety-five per cent.
3. That the ninety-five per cent should render the highest possible maxim of service to the five per cent.

The "what to do" is plain.

The next question is "how to do it?"

First. How is a house to go about it to improve its $Q+Q+M$ to its patrons to the end of making more permanent and profitable patrons?

The answer is: By the employers fulfilling their true function, as teachers, and bringing into the lives of the ninety-five per cent more of the light of education.

The universal laws of human efficiency are known to science today and can be taught. The educational systems of our schools and colleges are lamentably lacking today from the standpoint of teaching the student the natural laws of success in the world commercial.

The law of Service is unknown or at best but dimly perceived by our young men and women when they leave the schoolroom and take their places in the great world of work.

Men are but "boys grown tall," and education is a process which goes on all through life. It by no means ends with school days.

Many of our greatest commercial houses are vast schoolrooms, and those engaged in the service of them are constantly and systematically improving themselves.

One of which the writer knows, employing three thousand people, has these people divided into 30 sections of 100 each—

each section meets one night each month—each of the 8,000 is thus met once each month by competent instructors. In the meantime he is studying at home in his odds and ends of time.

This company has a harmonious business family—no strikes, no friction; it is paying larger dividends than any other company in its line of business and it has passed all competitors in volume of business. Its Q+Q+M is the wonder and delight of its patrons and the terror of its competitors.

As to question No. 2.

How can employer render just reward to employe?

Profit-sharing is evidently among the most, if not the most, practical solution of the financial side of the problem.

"Scientific management" offers suggestions and possible solutions. Welfare work, in its many phases and adaptations, points the way to the service from employer to employes in matters other than that of monetary reward.

It is not the province of this paper to discuss these in detail, but means do exist, and that is quite enough for us to briefly dwell upon. The study and adaptation of them is a matter for each of the five per cent.

As to question No. 3.

How can the employe render better service to his employer?

His first step, once having seen the law of service, and having kindled the desire to increase his service-rendering power, is to realize that there is a vast difference between the *desire to render service* and the *capacity to really render it*.

He must recognize the fact that commerce is a profession worthy of the best of talent.

He must quit wishing for success and do something to fit himself to deserve it. All too many have a wishbone where the backbone ought to be.

To render an increasing degree of service he must obey four

basic injunctions. To put it another way, he must bring his life into harmony with four fundamental laws. These laws are just as universal as is the law of gravity. They apply to everyone and no one can escape paying the penalty for violation of these laws; whether the violation be conscious or unconscious.

WE WILL DISCUSS THEM BRIEFLY IN OUR NEXT ISSUE.

The Cost of Living per Individual Unit of
the Human Race is gradually rising.

The Amount produced by each Individual
Unit is gradually falling.

What is going to happen when the Line of
Productivity falls below the Living Cost
Line?

Think it over!

Also ask yourself the question: WHAT IS
THE REMEDY?

—A. F. Sheldon.

Shrinking From the Disagreeable

By ORISON SWETT MARDEN.

"DO THE hardest thing first," is the motto hanging above the desk of a very successful man I know. He told me that that single short sentence had wrought a revolution in his life. "I suddenly realized one day," he said, "that I had fallen into the habit of putting off unpleasant duties and evading disagreeable or difficult tasks, until the ghosts of them blocked my path at every turn. I tacked up that motto and set myself to bringing each day's work in line with it. When at last I had cleared my path of long-deferred tasks, I made it a rule to begin at what I considered the biggest, toughest job in the whole day's work before me. I gave my freshest efforts to the kind of work I had previously put off the longest, and before a great while I found that what used to loom up before me like a mountain of difficulty, when handled with energy and determination, was really very simple and comparatively easy. And it is to this, more than to anything else, that I owe what is called my success."

The great army of failures today is filled with people who found their way there just because they shrank from all the unpleasant things in life.

It is a great thing to start out in life with a determination to stand for something, to do things that make for efficiency, not to let inclination for comfort and ease, and the passion for pleasure, devour so much of our energy, absorb so much of our time.

It is very pleasant to slide along the line of least resistance, to take things easy, and not feel obliged to exert one's self too strenuously, but one never gets anywhere by adopting such a policy.

The habit of taking things easy is as insidious as the opium habit, the drug habit, or the drink habit.

The man who waits until he "feels like it," who is the victim of his moods, never amounts to much. It is the one who can make his program and carry it out, regardless of whether it is easy or not, who gets ahead.

The man who does things is always master of himself, of his moods. He never stops to consider whether he feels like doing a thing or not.

The only question he asks is whether it is the best thing to do, and if it is he will make himself do it.

Men who are successfully organized seldom talk about difficulties, or ask whether a thing lying straight before them on the road to success is hard or easy. The goal is the only thing they keep in sight, and obstacles or no obstacles, agreeable or disagreeable, they walk straight to it.

If you cannot overcome your natural inertia or acquired laziness, you may be sure you will never get beyond mediocrity and may be a total failure. Make up your mind that whatever needs to be done in this world, can be done, will be done, by somebody. If you lack the ability or the grit and the determination to do it, there is probably some one not very far from you who can and will do it. You may not be able to find a way, but there is somebody who will find a way, and who will make moral muscle in the doing of it, and a place for himself in the world by the force of his will. Now, if someone else is making a remarkable career out of very ordinary material and conditions, why can't you? It is purely a matter of resourcefulness, thoroughness and ingenuity in doing the thing entrusted to you a little better than it has been done before, putting your individuality into your work and doing everything to a complete finish; making a master job of everything you touch. You probably know a number of people who have done remarkable things under less favorable conditions than surround you, and if they can do it, why can't you?

There is only one way to handle a nettle, and that is to crush it vigorously and quickly in your hand, robbing it of its sting at once. The application of this principle to the doing of disagreeable things robs them also of their sting, and the doer gets a very real satisfaction, a feeling of power, a tonic from the sense of conquest, the ability to grapple with difficult problems vigorously and to get them out of the way with dispatch.

"He who defers an unpleasant duty in reality does it twice. Anticipation of it may become a continued torture."

When Henry Ward Beecher was asked how he managed to accomplish so much with so little friction, he replied, "By never doing my work twice."

Many do their tasks a dozen times over in anticipation and useless anxiety. They waste as much energy in thinking about their work in advance, dreading it, wondering how it is going to turn out, as in actually doing it.

Every weak turning aside from the tasks life sets us, is traitorous to our own self-respect. Life calls upon us to fill the place of men in the ranks of courageous world workers—gives us man-sized jobs in the service of our fellow men. If we shrink because the task is hard, because such efforts cost us pain, if we turn from the tonic of difficulty because the taste is bitter, we forfeit our own respect and that of everyone who knows us. And yet we may be very sure that life would not have laid out for us the work of a man had we not been able to do it, if only we willed to do it.

So near is glory to our dust, so close is God to man

When duty whispers low: "Thou must," the youth replies—"I can."

It is a deplorable fact that few young people have the courage to take their medicine without playing a long time with the spoon, dreading and delaying to take the course in life or to do the things that are really best for them, that best promote their growth, the things that will make them the largest, grandest men and women. Instead they do the easier thing, slide along in the line of the least resistance, in which course of action there is nothing like the same growth-promoting possibilities.

It is a happy art to strike at the very heart of one's work the first thing in the morning, so that if anything is neglected it would be the less important. To sit at the desk in the morning looking over unimportant letters and papers, fussing and fidgeting over trifles, trying to get all of the little easy things done first, uses up all the freshness of one's thought over unimportant matters, so that the greatest things of all are neglected or done in a half-hearted way, without spontaneity or enthusiasm.

A great many people fail to get on for no other reason than because they shrink from the hard, disagreeable things. They pick out the things they like, do the easy things first and leave the disagreeable until the last. In the meantime they are tortured with anticipation of the disagreeable drudgery to come later.

It increases one's confidence and self-respect to feel that he is larger than any problem that confronts him, that he is not afraid to take hold of disagreeable tasks and that he will not allow himself to suffer the torments of delay, the pain which comes from unpleasant anticipations.

Don't slip into the habit of self-pity. The candidate for success must keep his eyes, his attention, his effort forever fixed on the goal—

success. He must take himself vigorously in hand for training, just as he would a child, a pupil, as a coach would a racer who meant to win. He must hold himself up to the standard, regardless of his moods or feelings, jack himself up, whip himself into line, and compel himself to do the square thing—to “give the square deal” to the day’s work, as he would to any other creditor.

Nobody refuses to pay his honest debts just because he “doesn’t feel like it.” What kind of a creature would go back on his word of honor, just because his “mood” or “feeling” had changed?

We are in this world on a bargain basis. If we don’t live up to our side of the agreement we are traitors, and sooner or later the traitor’s fate overtakes us.

If you are a victim of putting off the disagreeable just make up your mind today that you have done so for the the last time. Start out tomorrow morning with the resolute determination to postpone nothing, to dread nothing which is necessary to be done, to plow right through the obstacles and difficulties, tackle the disagreeable task. You will be surprised to see how these obstacles will get out of the way of such forcefulness.

Objects of “Get Together” Meetings

TO INDUCE a better spirit in business.

To bring the staff together for the purpose of studying and discussing the problems of our business, as well as other subjects of general interest.

To promote personal efficiency in every department.

To induce the brotherly consideration and help of every member toward every other member of the staff.

To broaden everyone’s views and outlook, and to develop all the powers he or she possesses.

To help each member to make his life as well as the business a success in the highest and truest sense.

To Buy or Not to Buy—That Is the Question

By MARTIN FENNEBERG.

WHAT has buying got to do with the success of a good service organization?

As I asked this question, it was presumed that I could give the answer. And I decided that the easiest and best way to answer the question without talking too much about an unknown quantity, was to ask more questions as follows:

First—"Of what personal interest are the duties of a few to the many?"

Second—"If we are here to study not so much routine systems, as we are for character building, why burden the individual with lengthy discoursing on the function of buying?" And

Third—"If we are all salesmen, who is the buyer?"

By this time I thought I had floored the committee, and would have a new subject assigned to me. But no—listen to their remarks!

"Good! Fine. Now answer the answers."

Easy for me, isn't it? Simply "answer the answers."

So, if some things I shall say seem irregular, queer, or open to question, please remember that my SUBJECT is the "ANSWER."

Imagine a company like our own or similar. You can divide it into three great divisions.

First—The financial department: Capital, credits, accounting.

Second—The producing department: Buying and making marketable products.

Third—The distributing department: Advertising, selling, shipping.

Now take any individual and make a mental comparison with this imaginary company by dividing up his qualities in a similar way.

What is the individual's capital? I should say it is made up of the positive qualities of his or her mind and body.

What in the individual could be said to compare to the company's second division? I think it would be the power to acquire and retain knowledge and skill.

The third division of the individual is at once apparent as the ability to apply and sell to the best advantage his acquired skill and knowledge.

Admitting for the moment that there is a buying department in every company and also in the individual character, let us consider what the former should be. All of us are not vitally interested in whether 75 or 80 per cent is the best discount but I think we can easily agree upon what a good buyer should be. The books on "How to Be It" try to hide in some eleven hundred pages the following qualities of an ideal buyer.

Character: AAA1 Keen Observer. Uses his own judgment which is good. Talks little yet says much. Knows market. Accepts no favors but buys the best assortment and values. Seeks to individualize his house apart from the rest whenever possible. Never abuses a confidence. Practices moderation but knows that the good buyer like the good credit man must take some chances.

Now next to the buying department comes the selling division. Here our first thought is of the salesman. Let us ask him a question or two. "Do you sell?"

He looks insulted but answers, "That's what I'm paid the biggest salary for."

Then we go at him with a rapid-firer.

"What do you sell? Of what is it made? How is it made? What do the raw materials cost? Where are they procured? What is cost of transportation? What is the process of manufacture? What does it cost? What are the uses of the article? What is its intrinsic value? How does it compare with competitors' offerings? Who are the possible users of what you have to sell? How do you find them? Are goods sold direct, through salesmen, by mail, through jobbers, or through jobbers and retailers? How is your commodity advertised?"

We could go on, but our friend, the salesman, has fainted.

Nevertheless, the manager of a business must know the answer to above questions and a great many more in order to insure the success of his company. These questions are general and might not apply to all but there are many more specific and detailed questions which could be asked to take the place of any omitted.

Now let us get back to our individual whom we have compared to a business organization. He is really in business for himself and must know more than our faint-hearted salesman. What he should know

is a long story but suppose we start out by asking him a few questions:

"What do you sell? What do your services consist of? How and where can they be used to the best advantage? What are the usual wages paid for such services? What are the highest wages? What is the reason for the difference? Can you offer services that will command the highest price? If not, why not? Can you prepare yourself to command the higher price? What will it cost? How long will it take? Will it pay? What are the prospects for future advancement in your work? What steps must you take to secure advancement? What will they cost? If your present line of endeavor does not hold forth sufficient promise, have you talents which can be developed to produce better? How and where must they be trained? How long will it take? What is the best way to make the change? What does it cost you to live now and what would it cost under new conditions? What work in your line pays the best and why? Can you prepare yourself for it? How many ways can you name in which your services may be improved upon? What is the best way of presenting your case to the employer to whom you wish to sell your services? How can you convince him of your ability to render good service?"

And now, after these few general questions we will leave our imaginary individual to ask himself or herself the one thousand or more definite and personal questions that they ought to be able to answer.

Everyone in business has capital. The very fact of their being engaged in the world's work proves this, whether that capital consists of an Individual Character or a Jitney makes little difference.

Everyone wants to sell and sell big for the highest price, whether it's Goods, Service, or Jitney rides. Why do some fail so utterly in their attempt to sell? Why? Because they forget the connecting link between the capital and selling divisions.

The secret is out. You must buy that which you would sell. In the case of the individual you cannot sell the brains, the skill and services, if you do not have them in stock to sell. Where do you get them? You buy them. And you must pay the price in accordance with the quality of the goods you wish to sell. How do you pay for knowledge? By study, observation, practice.

Don't overlook the fact that like the buyer in the company the buying division of the individual can buy undesirable stock which is

a burden to him. Like the unwary buyer the individual can also be imposed upon.

Suppose I am in the market for recreation which is necessary to keep up my health and brain power—my capital. I go into the market to buy recreation. A slippery salesman gets my order. Next morning I discover I was stung. The guaranteed all wool and a yard wide recreation sold me was not the genuine article at all. I wanted recreation but got dissipation. Instead of adding to my capital and strength, I had taken from it to pay for the bill of dissipation because the judgment of my buying division had been faulty.

Suppose the boss finds me out when I have committed a serious error of omission or commission. He is watching as it were from the grand-stand when I strike out on three easy ones. At once he launches into a red-hot sales talk, trying to sell me judgment, memory, carefulness, common sense and a lot of other good things all on one bill at a bargain rate. If my buying division is on the job perhaps I buy all that he is selling which is good and which I can use to advantage. I dig right into things with a new determination and perhaps the next time, when the boss is busy talking to the ladies in the grand-stand, I nail out a home run with the sacks crowded.

What happens when the boss overtalks and my buying division falls down in the case of a sale of this kind? Instead of the good things I should buy as mentioned, perhaps I buy a lot of dense blue atmosphere, a grouch, and an attitude of mind against everything and everybody, with a feeling that I would like to kick the socks off Mars and other things that are unbelievable. In fact, the boss would claim it must have been a mistake in the shipping department because he never sold me anything like it at all.

What is the answer? Watch the buying division of your personality. Remember the good buyer buys only the best and he also tries to get goods a little better and more exclusive than his competitor.

You may have forgotten but my third answer to our original text was, "If we are all salesmen, who is the buyer?"

Since writing that illuminating answer I have bought a little additional information and can twist that answer to read:

THE SALESMAN WITH A RECEPTIVE MIND WHO HAS LEARNED HOW TO "BOSS JOHNSON" IS A GOOD BUYER AND

USUALLY SUCCEEDS WHILE THE INDIFFERENT BUYER WITH MIND OR WAREHOUSE FULL OF DEAD STOCK MOST OFTEN FAILS.

WORK AND ITS SECRET

If We Take Care of the Cause, the Effect Will Take Care of Itself.

THE bee came to sip the honey, but its feet stuck in the honey pot and it could not escape?"

The riddle of existence is, that we can hardly break away from this world's attachments. We so often are caught, though we meant to catch. We plan to enjoy, and are enjoyed instead. We seek to rule, while being ruled. We attempt to work thus, and are worked. We are always struggling to work upon and influence other minds, and are being worked upon and influenced by other minds. We want to enjoy the pleasures of life. We want to get everything from nature, but we find in the long run, unless we constantly work in harmony with nature, she depletes us and casts us aside. However, counting all life's failures and successes; with all its joys and sorrows; it can and will be a constant flood of sunshine—IF ONLY, we can remain unattached while sipping the honey.—Selected.

Adversity—A Blessing in Disguise

By NAPOLEON HILL.

FRIEND, do not become discouraged, disappointed and disheartened, if the seemingly cruel hand of fate knocks you off of your feet. Maybe the blow will prove to be the greatest blessing that ever came your way.

It has happened to many and doubtless it will happen to you, when the dark clouds of despair have darkened the pathway of life's progress, that behind each dark cloud is a silver lining, if we only learn how to see it.

There were two men who established and built up an enormously successful commercial institution. They owned the stock in the company about equally. One of the men, who had lots of initiative, began selling off some of his stock, thus enjoying for personal use a large amount of ready cash from the proceeds.

His associate in the business, who didn't possess quite so much initiative, wanted to sell some of his personal stock that he might also enjoy some ready cash from the proceeds. But not a dollar could he sell. He appealed to his associate who was finding a ready market for his stock, requesting the associate to help him dispose of his stock. But the associate refused, suggesting that "he do his own selling." This refusal resulted in a serious disagreement between the two men, which finally ended in a complete dissolution of their friendly business relations.

Now let us see what happens. The one who could not find a market for his stock was the fortunate one in the final crisis. The one with the ready initiative, who sold his stock, sold with it by so doing, his voice in the management of the business. When the climax was reached in their disagreement, the one who couldn't sell his stock naturally had, **BY FORCE OF CIRCUMSTANCES**, the control of the business, so he used his power to his own salvation and to the great detriment of his associate, by voting him out of the Presidency of the corporation and voting himself into that office.

The fact that he couldn't sell his stock was **A BLESSING IN DISGUISE**.

There was once a young man who was President of a corporation which was making lots of money. He owned automobiles, had servants and all the other luxuries which go with a successful business. He trusted his banker too far by borrowing money for expansion purposes. The banker wanted this young man's interest in the corporation, because he knew the young man was making lots of money and the banker happened to be dishonest. In the 1907 Roosevelt Panic he saw his chance and closed him out. It seemed like a dark day for the young man. All was lost. But watch the roulette wheel of destiny as it spins around by the force of the hand of fate. His loss forced him to go back to the practice of law. This brought him in touch with a million dollar corporation which employed him at a salary of \$5,000.00 a year. A salary which he wouldn't have thought of accepting from an outsider while he was in control of his own business. This brought him to the middle west, and likewise in touch with the "big opportunity" of his life.

So his loss proved a blessing in disguise, for it literally drove him into a greater success.

A young bank clerk was discharged on account of his habit of drawing pictures of automobiles and sketching mechanical parts of automobiles during business hours. The loss of his job was quite a shock to him, for he supported his mother and two sisters from his small earnings as a bank clerk.

The loss of his bank job was the greatest blessing that ever came to him, for six months later he invented an automobile part which made him a fortune. He is now President of one of the largest automobile accessories companies in America. His clerks are all supplied with desk pads and pencils, with instructions to do all the drawing of automobiles they wish, and to submit to him any new ideas for improvements of automobile parts. Any of their ideas which he uses are paid for extra, at one hundred dollars each.

John D. Rockefeller discharged one of his faithful employees who he thought went too far in the exercise of his unauthorized duties, in making a financial transaction for Mr. Rockefeller in his absence, even though the deal netted Mr. Rockefeller several thousand dollars in cash.

A blessing in disguise. This office clerk, who had been honest and faithful, but not overly well paid, was immediately employed by one

of Mr. Rockefeller's rivals, at a handsome salary. He now holds a high official position with the rival company.

And, while I write, further evidence of the soundness of my theory that "Adversity is usually a blessing in disguise" reaches me. One of the men mentioned in the beginning of this narrative—the one who was successful in selling his stock, but who thereby lost the Presidency of his company—has been elected President of a ten million dollar corporation, with an excellent chance to make \$50,000.00 a year from his salary and dividends on his bonus stock in the company.

The ten million dollar corporation never would have been organized in all probability, except for the fact that this man's business associate supplanted him in his original position.

A blessing in disguise, for the ten million dollar corporation has patents and secret processes for making fuel, heat and light which probably will make this man immensely wealthy.

Every change in one's environment is for a purpose. That which seems like disappointment and ill "luck" usually is a blessing in disguise. If we do not carefully study cause and effect in all that we do and all that comes our way, we may never discover when and where our apparent failures are, in reality, blessings instead.

Stop and take an inventory of your life's record and see if you cannot find evidence in your own case which will support the correctness of this. Take an inventory of the lives of those you know intimately and see if the same is not true.

Then, when you become discouraged; when the hand of fate seems to be against you; when your destiny seems doubtful and life's pathway fraught with many thorns of disappointment; when the rough and rugged hand of time spins the roulette wheel of fate so hard that the little pointer goes past your number, just remember, friend, that there is a bigger stake awaiting you, if not in your present environment, then later on in some other "game" in the sphere of human accomplishments.

Hang on!

"Nothing has more resemblance to death than idleness," said Frederick the Great.

The Collector and Human Interest

By ELIZABETH KING MAURER.

EVERY collector ought to be a writer of human interest stories, and ought to have been personally many times "broke." Then he or she would first look into the circumstances of the—shall I say—victim, and would see the bill from the point of view of the debtor.

How few collectors realize that this very ability to put oneself into another's place is a financial asset, and that it is often the only thing that will make a recalcitrant unbutton his inner pocket.

I once knew a little woman who was a keen student of motives. With the loss of her voice, she had been obliged to give up her singing lessons, and had turned collector. In this new field she outdistanced every other collector in the town. There was method in her proceedings. She always went in the capacity of a friend. Said she:

"I get to chatting, and before they realize it they have told me their circumstances and I know what step to take. I was once sent to collect from a man who had, up to the previous three months, always paid his bills promptly. I went to his house prepared, as I often was, to play another role. I started to take subscriptions for magazines. That is one of the easiest ways to find out people's tastes, and thereby quite often their intentions. Never have I been more thankful for having something else than my original and real mission, as an excuse for my visit. There had been terrible illness in the family I speak of. I led the wife on, telling her of a severe illness and consequent indebtedness which I had recently incurred, until she told me the whole story; how they had saved and saved, and how it had all gone, and how one doctor had put their bill into the hands of a miserable wretch who had come with the most abusive threats. You could not mistake their honesty. I went back to my firm and explained exactly the circumstances. I also found out the husband's salary. The result was that the firm extended him six months' credit. I had managed everything so that neither husband nor wife knew the reason for the leniency in extension of credit. It was a time of terrible worry to them, and an extra strain might have brought very serious results. Their bill was met promptly six months later."

"Quite often I have very funny experiences," she went on to say. "One family was sore at the firm. They were a sulky lot of people anyhow, always imagining that the world had something 'agin 'em' as they expressed it. I took their side at once. I said to them in all earnestness: 'Yes, of course—what does a big rich firm like that care for poor folks like you and me? I would work my head off before I'd be in their debt.' That appealed to them. Here was some one who really appreciated how downtrodden they were. I went farther, slowly, tactfully, and said: 'I'd make a small payment if I could in any way manage it, if I were you, just to show them that you are not going to be any longer under their heel.' That was really their point of view. While other collectors had only blustered and abused, but hadn't been able to get any money, I had stated the case as they themselves had seen it, and I got a small payment, for my trouble, which, by the way, they drew out of an old stocking after having stoutly maintained that they had only nine cents in the house. Subsequently I got the full amount of the bill. It was my biggest collector scoop."

The real key to the remarkable success of this woman was her really genuine and warm-hearted sympathy. She had had some hard experiences in life herself, and therefore she could make other people's troubles her own.

There are many reasons why people do not pay their debts promptly, and **DISHONESTY IS QUITE OFTEN THE LAST REASON.** In many ways a successful collector's duties closely resemble those of a successful physician; particularly in that the first thing which ought to be done by either is to definitely diagnose the case in hand, and ascertain what is the cause for the indisposition. All successful physicians know just what should be done after they have correctly diagnosed the case, and the same is true of a **SUCCESSFUL** collector. An accumulation of debtors' bills can no more be dumped into the daily routine and ground out by the same process, with success, than all the diseases known to the medical skill could be treated in the same way.

Then, there is another side to this question of drawing "blood money" from the debtor. Such methods at best can serve no better purpose than merely to collect the one bill. After that there will be no more bills to collect from that debtor, for he will do his buying somewhere else, where the head of the collection department treats him as a really intelligent, honest and well-meaning human being. While on the other

hand, if all debtors who are honest and mean to pay, are handled by the more tactful methods, not only can the bill be collected, but the debtor's future business can be retained as well.

It often requires years of patient, tactful and persevering effort to build up a clientele of desirable patrons. It is often very expensive, considering the advertising and other expenditures, the aim of which is to get new customers. Yet, many firms will pay an advertising manager \$10,000.00 a year to create ideas which will bring in new customers, and under the same roof, maybe in the adjoining office, they will pay a collection manager \$1,500.00 a year to "shoo" those customers away to their competitors. It costs MONEY to get new customers, and it costs TACT and ordinary HUMAN INTELLIGENCE, mixed with a good sprinkling of HUMAN SYMPATHY, to hold those customers after one gets them.

Some firms think that if a debtor does not come "kowtowing" around once or twice a week he is trying to sneak out of his obligations. And right here is a suitable point at which to suggest to YOU, MR. JOHN D. ROCKAMORGAN COLLECTOR, a few pointers which may be helpful to you, if you should happen to be with this sort of a firm.

Were you ever "broke?" Just plain every day dead broke? If not, then I'm sorry for you, for you have missed a great, almost universal human experience. When one is broke—busted, don't you know—if one has an atom of pride he or she will avoid the grocer, butcher, druggist, and all the rest of the whole plaguey tribe of pursuers; but never for one instant will such a person try to cheat these tradesmen out of a single penny.

Just to make a more direct application of this example, suppose that YOU, with all your good intentions, honesty and PRIDE, were one of those who had to dodge these tradesmen until your good fortune ship sailed into port; and suppose that they put your bill into a collector's hands and he acted nasty about it, as many of them do, and treated you like an incipient criminal? Wouldn't you feel like picking up 'arf a brick and heaving it at the monster? Now, honestly, wouldn't you? And wouldn't you vow, not openly of course, but deep down in your heart, that you'd give him all the trouble you could?

Wouldn't you take a solemn vow that you'd never buy another penny's worth of goods from such a firm? And WOULDN'T IT HAVE BEEN POSSIBLE FOR THE RIGHT SORT OF A COL-

LECTOR, THROUGH THE RIGHT SORT OF AN APPROACH, to have not only collected your bill just as quickly by the better method, but at the same time have retained your friendship and future business?

Sometimes men and women get DOWN AND OUT. At other times they get down, but they are a long ways from OUT. The average men and women (and the most of us are "average" men and women), who have financial setbacks, soon get on their feet again. And when they do they'll be in the market again for the necessities of life, just the same as they were before the temporary reverses came. In fact, many not only "come back," but they come back stronger than they were before, better off for their experiences, as it were. And YOU might, just as well have their patronage after their reverses as before. You have paid the initial cost of getting their patronage, therefore you ought to be the person who will benefit by it in the end.

But, if you never had any of the sort of experience mentioned above—if you never were in a tight place financially—if you never wanted for the common necessities of life—if your ambitions never carried you beyond the strength of your purse strings, then you ought to go and be some other sort of home missionary than a collector. You ought to do something that does not require a great knowledge and understanding of human aspirations, human frailties, and human sympathies. Something which does not require delicate tact and patience to analyze—something which does not make it necessary for you to remember your OWN human delinquencies.

The Slow Dawn of a New Day

By A. B. FRANCISCO.

A WRITER in current literature refers to a new method of measuring the advancement of the race—by crowding all records of race history into a single day, and judging what hour it is, as measured by scientific advancement.

Professor Robinson is quoted as having done this. He assumes that man has supposedly been an inhabitant of this earth 240,000 years. If these years are crowded into a single day, each hour would represent 20,000 years, each minute three centuries and each second five years.

In this long human day, nothing is recorded up to 11:30 a. m. Babylonian and Egyptian culture began to appear at 11:40. It was two minutes before 12:00 when the idea of conscious progress entered the mind of man. Then, if we are living at the noontide of this long race-day, we have been awake, figuratively speaking, only one minute.

This is a thoughtful analysis of the race-day, but I am of the opinion that a better presentation, one that reflects more credit upon ourselves and the ancients, is to divide time into two days, to assign one to the ancients, and one to the moderns. We know that the ancients possessed much knowledge which is now lost, as is evidenced by the sacred books and mythologies of nearly all nations. We have evidence of lost knowledge of many of the sciences and arts, and especially knowledge of spiritual things. We also have a period known as the dark ages. Let us presume that the thousand years from the third or fourth century to the thirteenth or fourteenth century was the night following the day of the ancients, and preceding the day of the moderns.

Our day star began to rise with Martin Luther, who uncovered the Bible by bringing it from the monastery and placing it on the center table in the midst of families. Harvey rediscovered the circulation of the blood, and Columbus demonstrated the sphericity of the earth. Newton relighted the candle of natural philosophy, and Swedenborg opened the spiritual sense of the Scriptures. Darwin, Huxley and Spencer shone as flaming lights. Bacon, Shakespeare, Milton, Bunyan, Franklin and Froebel gave new meaning to education, and the heavens shone with great effulgence. The sun of science began to rise and the world was deluged with light.

Slowly but joyfully, natural truths are seen in the light of science. Early in the sixteenth century, men began to learn that there were such things as corn, potatoes and tomatoes, and so rapidly did men advance in learning that in the seventeenth century, they began to plant crops in rows to admit of cultivation by tools passing between the growing plants. In the Eighteenth Century, they became so advanced as to adopt the metal mold-board plow; in the nineteenth century, they actually had machinery running by ground friction. The first agri-

cultural experimental station in the world was established in 1844, and the first agricultural college in our own country was established in the state of Michigan in 1857. Soon after the sexuality of plants was discovered, and also the fact that soil could be enriched by the growing of leguminous plants. Scientific stock breeding shortly preceded scientific plant cultivation.

In 1902, Sheldon discovered the natural laws underlying the art of selling, and issued to the world *The Science of Salesmanship*. This was followed in turn by *The Science of Industrial Success*, and *The Science of Service*, and in 1910 he issued his course of instruction now known as *The Science of Business Building*. Finally, in 1914 he incorporated for the training of the youth of the land in the principles of trade and commerce, *The Area Institute of Business Technology*; and now there is a promise of a generation of men of affairs taught and trained in the technique of business, which will continue to be, as always, the chief calling of the race when considered from the viewpoint of numbers engaged.

Thus has slowly dawned a new day—a day of real and mutual service—resulting in a state when the true relations of men, spiritually, socially, and economically, are unveiled.

Can You Concentrate?

By HENRY CHELLEW, Ph.D., D.Sc.

Staff Lecturer, Sheldon School, London.

“STICK to it”—is an excellent motto for the student of concentration. Beyond the mere bald fact that it always pays to stick fast to any proposition worth while—to hold on against all odds in the battle of life—it is a curious fact and one most important, that the human mind by a strange law works like an automatic piece of machinery, and when the will decides that a thought or idea shall be held in the mind—in the direct line of attention—all other thoughts of like kind come swarming out of the hive of the subconscious area of

the brain and assemble at the point of attention, like a regiment of soldiers on church parade. Backed by persistence and patience—this great principle develops the mind to a wonderful degree.

There can never be any physical quietness without conscious and persistent exertion of the will. Only along these lines can we obtain self-control. Like playing a game of billiards—the whole of the physical and mental energies must be riveted upon the immediate thing or purpose in hand. Unsteady hands and shaky nerves would be fatal here, and so the theory holds good in every department of social and business activity. The diplomat must first learn the art of self-control before he engages in the subtleties of foreign policies—else his country will soon find out his fatal weakness. By an effort of will we can learn how to back-pedal the mechanism of the mind as well as that of a cycle. Unsound health is the most prolific source of unsteady nerves—coupled with lack of care in diet. This is the fount from which spring most mental aberrations and distractions. The art of repose is almost one of the lost arts. Indeed, the fuss and fume of the age in which we live is indicative of a whole host of mental diseases (dis-ease)—want of ease and rest. There are times when a farmer will let his fields lie fallow for years in order that they may reinvigorate from the powers of the air and sunshine and rest from production in the way of crops of roots and wheat. Why not adopt this method with that field of production—the brain? Recreation of a kind suitable to the type and temperament of the individual is as important as food and air. We must all learn to stop this feverish haste, this nervous overreaching of our powers, and conserve our energies for days to come. Trite as this counsel may seem—it lies at the base of all mental power. Knowledge is born of silence, and wisdom comes from contact with the outer world. Knowledge is power only when rightly applied, and we cannot adapt ourselves to our environment or fit in to the general scheme of things unless our minds are under control and we possess poise through a trained will. Electrical energy is of use only when harnessed to some useful purpose—left unfettered it may destroy with all the vividness of the lightning flash in the forest. So likewise the energies of the mind are capable of rendering service when guided by the trained intellect and directed by a cultivated will. Unorganized thought is so much waste matter but when the mental energies are well organized thought power becomes the greatest power in the world.

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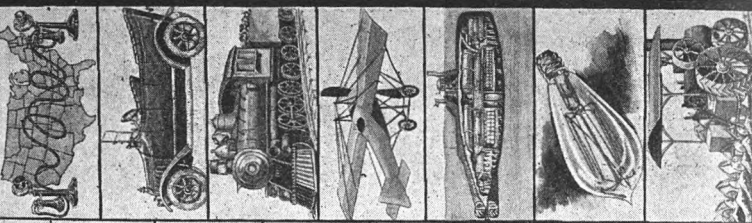
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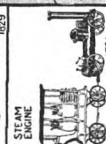
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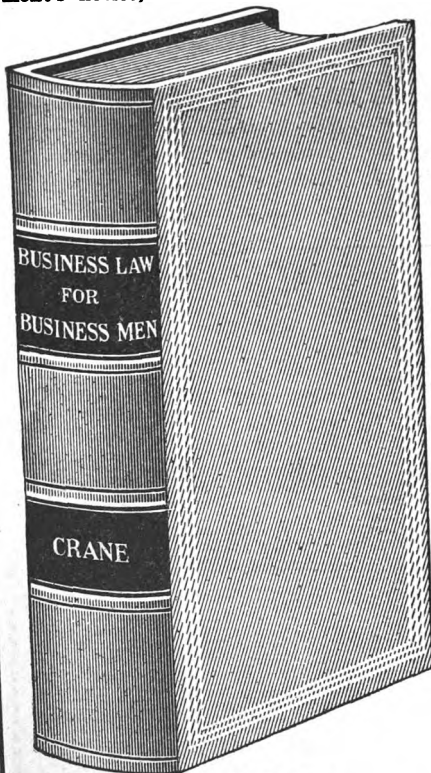
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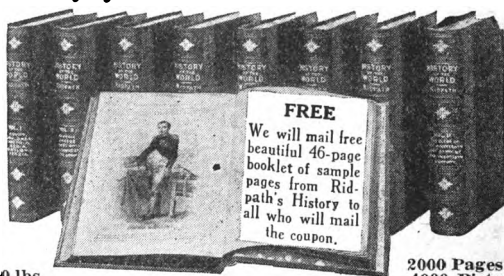
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THEN DISTRUST WILL BE SUP-
PLANTED WITH CONFIDENCE,
HATRED WITH LOVE, DISLOY-
ALTY, WITH LOYALTY, AND
MISUNDERSTANDING WITH
FULL UNDERSTANDING.

THEY WILL THEN BE FIGHT-
ING THE SAME BATTLES WITH
THE SAME IMPLEMENTS BE-
HIND THE SAME BREAST-
WORKS, AND EACH HAVE THE
SAME OBJECTIVE. THERE IS
A SURE AND EFFECTIVE REM-
EDY FOR UNNECESSARY IN-
DUSTRIAL EVILS.

—SHELDON.

The BUSINESS PHILOSOPHER

The Magazine of
PRACTICAL BUSINESS BUILDING

Arthur Frederick Sheldon
Editor

September, 1915 \$3.65 a Year 35 Cents a Copy

The Cause^{ed} and Cure
Of
Commercial and Industrial Evils

Article No. 2 on the subject
by Mr. A. F. Sheldon.

PUBLISHED MONTHLY BY

ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resi-
dent Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS

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The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

SEPTEMBER, 1915

Number 9

ON THE FRONT PORCH

Where We Talk Things Over

NATURAL LAW IN THE INDUSTRIAL WORLD OR COMMERCIAL EVILS, THEIR CAUSE AND CURE.

~~~~~

The following editorial by Mr. Sheldon is the second of a series planned for the year, the purpose of which is to demonstrate how best to "close up the gap" in the broken chain of human progress which has been caused by the element of discontent too often existing between Employers and Employees.

The first, as readers know, began with the August issue.

Even though but one month has passed since the publication of the initial instalment of this series of editorials, yet there has been evident a marked interest in it upon the part of men highly placed in the Industrial and Commercial worlds.

The present link in the series takes a special form, and begins a careful analysis of the subject. Let us say here that we not only wish to extend a cordial invitation to both Employers and Employees to join us in the collection of helpful data which will be pertinent to the subject of these editorials; we URGE this upon readers. To be sure, we cannot promise to give space to every suggestion which may be received by Mr. Sheldon, but we do promise to share our space liberally with those who are minded to supply us with data that will conform to the PRINCIPLE OF SERVICE as viewed from the mutual interests of Employers and Employees, as this is the viewpoint from which Mr. Sheldon writes.

Biographies of men who have risen from the bottom rung of success to the top of it, because of conscious or unconscious observance of the PRINCIPLE OF SERVICE, will be heartily welcomed. We know that among our regular readers and among the many scores of new ones who will follow this series, there is an abundance of splendid material with which to clearly exemplify this

Principle. Such data as may be supplied to us in this connection which will be used, will be for the sole purpose of illustrating the Principle of Service as it actually works out in the daily affairs of life and practice.

Mr. Sheldon asserts that there is positively no question so important and urgent in the lives and experience of American Citizens today, as are those questions which vitally concern Capital and Labor, as they work out in the relations between Employer and Employee.—W. T. G.

**I**N ARTICLE NUMBER ONE of this series we came to see, and I hope with clearness, the fact that SERVICE is Cause while Reward is Effect.

We also came to see an exact analysis of the concept, Service.

Until recently it had never occurred to me that the Q Q M formula applies to the lower animals, but it does.

On the occasion of a recent lecture visit to Wausau, Wisconsin, a dairyman invited me to visit his farm. While studying his herd he asked me if I had ever applied the formula to cows. He then pointed out to me its application.

He showed me a cow whose Quality of milk was good but whose Quantity was not sufficient. Another which gave plenty of milk but under analysis her milk showed less than three per cent butter-fat. Still another whose Quality and Quantity were both fine but whose Mode of Conduct, to use his own words, was "rotten." He said, "She kicks the bucket over; she is a nervous milker." He is going to get rid of each of these.

He then showed me a thorough-bred Guernsey, whose Quality and Quantity of milk were splendid and whose Mode of Conduct was also fine, and he told me he wouldn't take \$1,000 for that cow. Besides that he couldn't do too much for her. She was given every attention possible; the best of food, the best of shelter, and the best of care in every way.

He showed me the record of the entire herd and every now and then it appeared that there had been a record kept for a

time and then discontinued, and when I asked him why, he told me he had sent them to the butcher. The poor cows whose records proved that they were not rendering proper service had been sentenced to death.

This dairyman told me that since he had made the acquaintance of the Q Q M formula he had been analyzing the records of his unprofitable cows and he found that every one upon which the death sentence had been pronounced had met that sentence on account of the failure to meet the requirements of the formula in one or more ways.

Millions of men and women have been sentenced to financial death for the same reason.

Man, however, has a great advantage over cattle, if he will but exercise it.

The cow "chews her cud" in blissful and dangerous ignorance of her shortcomings all unconscious of the violation of the PRINCIPLE OF SERVICE and her approaching doom. Man can reason and consciously discern his shortcomings and correct his failure to deliver good Quality, good Quantity, and right Mode of Conduct in SERVICE.

Man can save his own financial life if he but will. In our last article we made the statement that a natural law is a "rule of action or conduct prescribed by the highest authority in the Universe." Also that "a natural principle is Nature's reason for the existence of a natural law."

We further stated that successful human relationships are based upon one Principle and that there are but four basic laws of Nature which must be obeyed in order to be in harmony with that Principle which is the PRINCIPLE OF SERVICE.

In other words there are but four things which anyone must do in order to render SERVICE—four rules of action or con-

duct which he must follow. Those, of course, are prescribed by Nature—by the Creator—they are Natural Laws.

They may be stated as follows:

1. If you would increase your Service-rendering power you must know yourself through self-analysis, and having become acquainted with the Service-rendering qualities possessed by you, you must so **nourish** them and **use** them that they will unfold or develop.

2. If you would increase your Service-rendering power you must become a good judge of human nature.

3. If you would increase your Service-rendering power you must know your business and come to know it through and through.

4. If you would increase your Service-rendering power you must so apply your developed Service-rendering qualities, your knowledge of human nature, and your knowledge of your business, that you will create in the minds of those with whom you deal or come in contact, the effects of Favorable Attention, Interest, Desire, Action, Confidence and Satisfaction.

So far as the fourth law is concerned it is but another way of saying that one must render that kind of Service which reflects the Q Q M formula. This is true by reason of the fact that this is the only way to create the permanent effects of Confidence and Satisfaction in the minds of those with whom one deals, which in turn result in sustained favorable attention and its ultimate consequence, repeated action.

It is, by no means, mere chance that there are but four basic laws of Service. They exist by reason of the fact that there are but four basic or primary elements in life's relationships.

Whether the relationship be that of employer and employe,

or salesman and customer, or man and wife, or any other human relationship, there must be four factors present if anything is to be consummated.

These are as follows:

1. The party of the first part or someone to communicate.
2. The party or parties of the second part or some one to communicate with.
3. Something concerning which the two parties communicate.
4. The meeting of the minds in common agreement of the two communicating parties.

Let it be noted at this point that each of the four laws as stated in this article pertain to each of the four basic elements or factors and in the order stated.

It is not the province of this series of articles to do more than to state these four basic laws. There are indeed many subsidiary laws, many things which anyone must do in order to know himself and how to build his Service-rendering qualities, to become a good judge of human nature, to become a master of his business, and to aptly apply his knowledge to the end of creating the necessary effects to insure permanent and profitable relationships.

Business in the sense of Busy-ness is a science today, and successful human conduct is becoming more and more nearly an exact science. **THROUGH IT THE MEDIOCRE MAN CAN COME TO WALK CONSCIOUSLY IN THE LIGHT OF AN UNDERSTANDING OF THOSE NATURAL LAWS WHICH THE MORE TALENTED HAVE SUBCONSCIOUSLY OBEYED.**

It is no more possible to teach the science of business through a series of magazine articles than it would be to teach the science of the common law through a legal journal.

The Business Philosopher is to the Science of Business what the legal journal is to the Science of Law. It is to the candidate for success what the legal journal is to the lawyer.

We shall have rendered the reader a real Service, however, when we convince him of the fact that such a thing as Business Science does exist. The field for its literature is already broad and deep. It is rapidly becoming broader and deeper.

Its mine of truth contains the solution of the commercial evils, which are slowly but surely sapping the very vitals of nations.

Let the enemies of medicine and of surgery and of mental and spiritual therapeutics say what they will, science in this direction is slowly but surely conquering physical disease, and just as surely is Business Science, the Science of Busy-ness, the Science, if you please, of Successful Human Conduct, destined to diminish and finally conquer those commercial diseases which result in commercial death of individuals, institutions and nations.

It is doing this through earnest research work pertaining to Nature's laws of successful human conduct and the organization of such laws as they are discovered.

All normal people desire reward, and self preservation is still Nature's first law.

It never has been and never will be repealed.

Ignorance of the only certain way to secure reward; ignorance of the only sure road to self-preservation; is the cause of our commercial evils.

Wise members of the five per cent—the employers of the world—are doing their part nobly in many instances in the matter of bringing the light of understanding into the ranks of the ninety-five per cent. This work will go on in a larger and still larger way.

Here, there and yonder, men are coming to clearly see the basic law that to GET they must GIVE.

The final solution rests with our public schools, the common meeting point of humanity in this, the day of compulsory education.

The greatest difficulty confronting those employers who truly desire to afford their employes the opportunities to personally investigate the truths which business science is so notably and so closely revealing, is the faulty training which has been given them in their school-days.

Average employes, and indeed many employers, still scoff at the idea of the existence of natural law in business—the concept of science in business in general.

Not one in one hundred sees with clearness the basic fact that Service is Cause and Reward is Effect.

As nations, both England and the United States have been wallowing in the mire of the sin of self-sufficiency.

The vast majority with even a little experience in the commercial world are badly afflicted with the disease called “Know-it-all-Itis.”

While a gradual change is taking place, commerce is yet all too much a game of grab and greed.

We have too many men of a little knowledge; too few men of wisdom—and a little knowledge is a dangerous thing.

“Wisdom is the principal thing, therefore get wisdom.”

I know that it is considered dangerous for anyone to say anything but words of praise for the labor unions. It requires some degree of courage to speak right out in church concerning the mistakes which they are making. A great man said to me but recently that no one can save them from self-destruction but a Moses who could lead them into the light of understand-

ing and induce them to become useful and constructive organizations.

I would to God I might become such a Moses!

I would gladly give my life to such a cause!

Gladstone told the labor unions of England in the early days of organization that he trembled for them, not on account of their lack of ultimate power, for of that they would have much, but on account of their ultimate abuse of the great power which would become theirs.

With prophetic power he visualized conditions as they are today.

Born originally to defend themselves against unjust practices of the five per cent; born, that, through organization, they could demand and obtain their just dues, they have now in all too many cases, become an organization, the object of which is to see not how well they can serve those by whom their members are employed, but seemingly to study the science of doing little and getting much for the little done. This is not a just object, neither is it in harmony with natural law.

If you so choose, call this a just retribution visited upon the heads of the unwise employers who started the trouble by refusing to give the heat of reward, even though the fire of Service had been built. Call it what you will.

In the first place there is nothing in the policy on the part of anyone of trying to get even. The policy of revenge is anything but a wise one.

And again there is no getting away from the fact that evil consequences are now being visited upon both employers and employes as a result of existing unhappy relationships, which in all too many cases, do exist between the five per cent and the ninety-five per cent.

Yes, and indirectly, evil consequences as a result of all this

are being visited upon the vast majority of mankind, evils which, by no means, end with the two contending parties.

There is no getting away from the fact that the cost of individual living or what, in many cases, might better be termed individual existence, is gradually rising, while the unit of productivity per individual is gradually falling. The introduction of machinery vastly increased the possibilities of production per unit, but machine-power is the Effect of the Cause—MAN-POWER, and when Man-Power comes to studiously reduce the possible productivity of machine-power, then the unit of productivity begins to fall.

Owing to the tendency of our times in the industrial world, that unit is growing smaller—the line is falling.

What is going to happen when the line of production per unit falls below the line of the cost per unit for the necessities of life, even for mere existence?

The tendency of labor to devise ways and means of giving little and getting much, has caused the failure of thousands of commercial houses.

This has, in turn, caused thousands to walk the streets with no employment.

The same cause which has brought about the ruin of business organizations now threatens the life of nations.

Personally, I do not believe that the British Empire is going to pieces, but that its existence is threatened, the impartial observer cannot deny.

An able man, a keen reasoner, recently asked me if I wanted to know who caused the present European war, and then he proceeded to explain that the laboring men of England caused it.

I confessed that this seemed an unfair charge and then he explained the reason for his statement.

For years the cost of manufacture in England has been gradually rising, due to the small output per individual.

At the same time the cost of manufacture in Germany has been gradually decreasing, owing to the industry and high degree of individual efficiency of the German workman. This has resulted in a commercial warfare between those two great nations. He pointed out that Germany had been gradually conquering the world with the weapons of science. He pointed out that Germany could and has undersold England in the markets of the world. She gradually gained ground commercially until the commercial supremacy of England was being threatened.

The violation of Belgian neutrality by Germany furnished a humanitarian reason to declare war which this man felt she would have been slow to do had not the efficiency of Germany threatened England's existence commercially.

Personally, I believe that England would have entered the fight as a matter of principle regardless of the cause this man has pointed out, but I also believe that unless England had awakened soon and taken to the Gospel of Efficiency, which, however, she has been doing slowly but surely the last few years, she would have been obliged, ultimately, to resort to arms to keep her place in the commercial world.

All life is a question of "the survival of the fittest" and the question of fitness of nations is, in turn, a question of the individual efficiency of its citizens.

And when today the British workman, at the time the very life of his nation is in danger, takes advantage of the situation to demand more pay and refuses to help supply munitions of war or to mine the coal with which to supply the navy, and to keep the factories going, unless he gets more money, no one,

loyal to the English-speaking race, can fail to feel like crying shame!

And we, here in the United States, have not much if any the better of England in this respect. Unless present tendencies are checked in some way, unionism will ripen or "rot" into syndicalism as it has done in many places in the old world.

Indeed, the disease has already broken out in spots here.

When men not only band themselves together to see not how much but how little of the fire of service they can build and still command the heat of reward but go further and make studied attempts to see how much of the property of their employer can be surreptitiously destroyed, then things are indeed getting in a bad way.

And this is one of the tendencies of syndicalism.

MAN WHO DOES EITHER OF THESE THINGS, IN FACT ANYONE WHO FAILS TO DO HIS BEST, IS WORKING CONTRARY TO NATURAL LAW.

He is, in fact, violating natural law and must pay the penalty sooner or later.

The laboring men of America are well along on the road to the paying of a most awful penalty due to the violation of many of Nature's laws.

Many of the employers of the world are on the same road.

Each must learn the law that to GET he must GIVE. He must give Service to the other and altogether men must give good Service to the world in their particular line of human effort, whatever that may be.

In the sense of supplying needed funds for the world's work on the one hand, and the needed man-power on the other, neither Capital nor Labor can be said to be dependent or independent. But for the accomplishment of the things that are good for the race, such as development, growth, progress and

happiness, they are INTERDEPENDENT, and to gain these real benefits for all, themselves included, they must EACH BE FOR THE OTHER first.

Looking back over a period of a little over four hundred years, to the time when Columbus landed on American soil, this great, wealthy continent was inhabited by a wild, uncivilized, and unclothed—one may say—people who toiled but little and found no use at all for capital as we understand it today. Their exchange specie was chiefly animal skins and oyster shells.

But as time passed this race was dominated by a superior people, until the latter has come to occupy the whole continent, and the primitive trade methods of the red men have been replaced by civilized commercial practices. Furs and skins and oyster shells that served the red man as exchange values, have gradually been found to be inadequate for the white man's purposes.

A step at a time with a change of customs came the practical extinction of the red man and his hunting grounds began to be cultivated and towns and villages to arise on his plains. With this change came the necessity for a more substantial and more economical as well as a practical clearing house for the exchange and distribution of the products of individual labor.

The worker on the land in one district wanted to exchange some of his crop of corn for some of the oats produced by another worker in the soil in another part of the wilderness. Then in due time small factories sprung up here and there. The maker of horseshoes needed some of the teas imported by the merchant, and so on, just as the farmer found it desirable to exchange some of his grain for some of the same merchant's sugar.

Soon other steps in development followed all over the coun-

try until these exchanges could no longer be made personally and individually, chiefly because of the long distances lying between the buyer and the seller. Then Transportation was born.

First, it was by ox-wagons, but this method rapidly proved inadequate to keep pace with the evolution of the needs of the ever growing and expanding industrial and commercial interests of the country; so it was that more rapid and less expensive methods had to be employed.

Thus, out of this necessity evolved the railroad, and it was the building of railroads to serve the needs of the ever growing industrial and commercial life of the people that the first large amounts of capital were used in this country. The individual conducting a small manufacturing plant in New England, for example, could not overcome the difficulties incident to a lack of adequate transportation facilities, personally; neither could the farmer one hundred miles away from the markets. They could not build a railroad, for railroads demanded immense sums of money for their construction—indeed sums so large that they, in their aggregate, came to be called “capital.”

Now, what was the solution?

Why, it was this—the necessities of the many, caused to be born in the commercial world the idea—and it was unavoidable—of gathering together enough money, contributed in the main, by a comparatively small number of men to build a railroad. Then another group of men “chipped in,” as it were, and stocked-up with sufficient sugar, tea, rice, coffee, tobacco, cloth, shoes, hats and caps, and some other staples, to create a capable merchandizing exchange through which the maker of horse collars could dispose of part of his product for the necessities of life.

Gradually the railroads branched out, and other groups of men got together and built other railroads, as the country developed, and then other men got together and formed other merchandizing exchanges, until at length it became a very common practice for men to combine their surplusses of cash for the development of scores of new enterprises which were called for in supplying the demands of the country.

Now, at a hop, skip and jump, we land in the beginning of the twentieth century where we find it the universal practice of men to combine their capital that the world's products may be more economically and speedily distributed and exchanged.

Without this combination of capital it would be impossible to carry on the vast amount of the world's commerce.

If you would see the advantage of such combination, pick up your morning newspaper for example. Here you are supplied with knowledge of the happenings of the whole earth daily, at the small sum of one or two cents. Yet did you ever stop to think that hundreds of thousands of men (all working for you) and millions of dollars of capital have made it possible for you to have the news of the world daily at so small a price?

Take the coffee which was served to you at your breakfast this morning. Did you ever stop to think that it required an investment of hundreds of thousands of dollars in Brazilian plantations, steamships, and labor before it was possible for that coffee to be delivered to you at your kitchen door?

Take the sugar which you used in your coffee, as another example. Did you ever stop to think of the thousands of men who have been supplied with employment in the production of that sugar, and the hundreds of thousands of dollars of capital necessary to be invested, that you might have it delivered at your kitchen door for five or six cents a pound?

Take the kerosene which lights the lamps of those who are not within reach of electricity or gas. It has not been so very many years ago since men had to walk a mile and a half, more or less, and pay 25 cents a gallon for kerosene and carry it home themselves. Now, one can leave the can at the back door and have it taken and filled and returned for less than half that amount per gallon, and with a far better product.

But, before that was possible, a good many hundreds of men had to chip in a few hundreds or thousands of dollars each and drill some expensive oil wells; do some unproductive drilling before really productive oil fields were located; then they had to invest a few millions of dollars in tank cars, horses and wagons, TO SAY NOTHING OF GIVING EMPLOYMENT TO A GOOD MANY THOUSANDS OF OTHER MEN. Yet after risking their money in what often proved to be a futile search for productive oil wells, and after these wells were located and oil found in large quantities, what happened?

OIL WAS REDUCED MORE THAN FIFTY PER CENT IN PRICE AND GREATLY IMPROVED IN QUALITY.

It is not my purpose to "boost" the oil business, nor do I make mention of any particular oil concern. Indeed there are several good companies in the business, and the public is surely being well served, and at a reasonable charge.

Of course, there have been formed certain combinations of capital which have undoubtedly been operated for the sole purpose of GETTING as much as possible without GIVING any more than they were compelled to. Such combinations will continue to exist until the men composing them come to see and understand the PRINCIPLE OF SERVICE in its true relation to enduring SUCCESS.

On the other hand, there have been formed certain groups or combinations of working men, who, from their actions, one

would be led to believe that their sole object was to see how much they could GET and how little they could GIVE in return in the nature of SERVICE.

But such combinations of men, just as it is likewise true of the combinations of capital referred to will decrease as the searchlight of knowledge and wisdom is gradually turned on by the approaching dawn of a new era of industrial and commercial progress.

Surely it cannot be long deferred until the employer who would deliberately withhold the JUST REWARD for efficient SERVICE, as well as the employe who would deliberately withhold from his employer the necessary elements of right quality, just quantity, and proper mode of conduct, which constitute EFFICIENT SERVICE, will have come into a fuller understanding of the PRINCIPLE OF SERVICE, and its manifestation in and through natural law.

**TIPS FROM THE GIRL AT THE INFORMATION WINDOW. (For the Salesman.)**

Raise your hat when you ask me anything.  
You'll get it quicker.

Don't blow smoke in my face.

Have your card ready. Some men almost have to undress before they can find it.

Don't flirt. If you're not married you should be.  
Besides I am otherwise engaged.

Finally—When you get through to the inner office look its occupant square in the eye—and smile.  
He'll like it; he gets enough gloom in a day.

—Earle Welborn.

## The Makers

Ye make the world, ye men of brawn,  
Whose sturdy muscles come to play,  
Whose work commences with the dawn  
And ceases only with the day.

You're pigmies in a world so great,  
Yet each one in himself so strong.  
E'en would ye daunt the hand of Fate.  
The "makers class" we call your throng.

Ye men who work with power of brain,  
Ye guide the world upon its course.  
No mighty task would ye refrain  
To challenge with untiring force.

But ask thyself, "What have I done?  
What have I made? What have I thought?  
Or on my soul sets there the sun?  
Or have I not for honor sought?

"To which of these do I belong?  
Am I a maker of the world?  
Or just a dreamer in a song,  
Who watches others' deeds unfurled?"

The east is bright. The day is new.  
So go ye forth and do thy best.  
While hope is bright there's much to do.  
But he who sleeps will ne'er find rest.

—Joseph A. Kiss.

# The Power of Directness

By ORISON SWETT MARDEN.

It is absolutely essential that we shall each be definite in our thought, words, and actions—DIRECT, in short. Wobbly thoughts result in roundabout actions which impress no one favorably.—Editor.

**O**N ENTERING the private office of a large concern recently, these words confronted me: "Be BRIEF! We have our living to make, and it takes considerable of our time to do it."

Such a notice as this indicates two things—the immense value in modern life of dispatch and the presence of a lot of persons whose sole visible mission seems to be to prevent this being done. The day of the bore and the long-winded discourser is past, and mottoes furnish a polite way of telling these time-wasters what could not be told in words without offense. Modern methods have no place for them.

The business caller, who takes his ease, lounges down in a chair, and talks familiarly of anything that comes into his systemless head is looked upon as a nuisance. Modern business is touch-and-go, take it or leave it; if you don't want it, somebody else does. Every moment of a business interview should be applied to the object in hand, the matter under consideration. Some people, however, do not seem to have the ability to come right squarely up to the point at issue.

If there is anything that exasperates a business man it is to try to do business with men who never get anywhere, who never come to the point, who "beat about the bush" with long introductions and meaningless verbiage. Like a dog which turns around a half dozen times and then lies down where he was in the first place, they tire one out with useless explanations, introductions and apologies.

When boys and young men ask my opinion about their ability to succeed in business, I try to find out whether they have this power of directness, of coming to the point clearly, squarely and forcibly, without indirection, without parleying, without useless words.

The indirect man is always working to disadvantage. He labors hard, but never gets anywhere. It is the direct man who strikes sledge-hammer blows, the man who can penetrate the very marrow of a subject at every stroke and get the meat out of a proposition, who does things.

I have a business friend, very successful, who calls me by telephone, and, without any preliminaries, proceeds right to the subject, states his proposition, and, almost before I can think what he has said, says "Good-by," and is gone. It is a perfect luxury to do business with such a man. He never bores you, never tires you. I never see this friend without feeling great admiration for his mental alertness, prompt decision, and efficiency. This executive quality is not difficult to cultivate if one begins early and knows his defects. One should train himself constantly to concentrate his thoughts, to crystallize his business into concise, clean-cut sentences.

In no other way will a man betray lack of the quality of dispatch so much as in his correspondence. It can often be detected in the first sentence of an unbusiness-like letter. I have corresponded with people on important matters for weeks, writing letter after letter asking the same question, urging that it be answered directly, and yet, every time it has been evaded, apparently not intentionally, but just as surely and aggravatingly.

Many a boy has failed to obtain a good situation by answering an advertisement with a sprawling, slipshod letter; and many a man owes his success to a concise application for a

position. I have seen business men, in looking over a large number of applications for a situation, set aside a single letter because of its neatness, compactness, and brevity of statement. The practiced eye of the employer saw in that letter that its author was a young man of executive promise, although he had never seen him, while a long-drawn-out letter, covering pages of self-laudation, did not attract him.

Business letters should be models of condensation, crystallized into a few sentences. Compactness, comprehensiveness and pointedness are characteristics of the letters of a successful man of affairs, who will say more in a dozen lines than another can write on two pages. A single letter from a man we have never seen may betray the whole structure of his mind.

It is a good drill in business correspondence to imagine that you are writing a cablegram where every word costs twenty-five cents, and to try to express the greatest amount of the thought in the fewest words. After you have written a letter or an essay as concisely as you think possible, go over it again and erase every superfluous word, recasting the sentences. By studying brevity of expression, one will soon overcome the slipshod habit of spreading over a page many sentences containing only a straggling, illogical thought. Such practice will also greatly improve the quality of one's thinking. Brevity should also be applied to conversation, effort being made to see how few words can be made to express the greatest idea. Begin very near where you mean to leave off.

"I saw one excellence was within my reach—it was brevity, and I determined to obtain it," says Jay.

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In order to "hold the even tenor of our ways," we must confess the superiority of the bass.

# To a College Man Entering Business

Good, Straight Advice, Handed Out Right from the Shoulder,  
that Should Help Many a Young College Man to Get  
Busy and Make Good

By EDWARD HALE PEARSON.

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The following article by Mr. Edward Hale Pearson is so apt and good that really it is unfortunate that it cannot be megaphoned to every newly graduated college man in the world. It would prove of GENUINE SERVICE to such. A good many college professors, however, will read it in the regular course.—Editor.  
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UNDENIABLY, the business world looks upon the young A. B. with almost the distrust and prejudice that an insane man would inspire. You come from a land of dreams to real life, and men in the harness expect to see you evidence the fact in your every action.

What then must you, a college man, do to destroy this antagonism? Much of it is well founded. You do come from a land of dreams, from a land where ideals and theories are too much in the foreground. You are positively unfitted, on coming from college, for business life. Your ways of doing things are different. You have been engaged for four years in thinking, or in mental processes that commonly go by that name. You cannot act. You are not accustomed to making judgments quickly and acting upon them. But you can overcome all this—if you will.

The most important thing for you to do is to forget for the time being that you are a college man. You have come from a life similar, in its leisure, to that led by the retired millionaire, to the life of the office boy. The best thing you can do, then, is to think of yourself as an office boy, as an underling. **Expect** to be treated like one.

Don't seek to apply your college education to business. It won't stand it. Don't test out your theories on the problems in hand. Keep your education to yourself. Act as if you had never had any. Learn—and in this you can receive instruction from the office boy—to execute commands quickly and without asking questions. "Carry a message to Garcia" on every simple proposition. Remember you lack the ability to act. Cultivate it.

Adapt yourself to your place of business and to the men about you. However, don't noticeably fall into their ways. If the men around you use slangy English, don't try to imitate them, for you will succeed only in making them conscious of their peculiarities and in making an ass of yourself. Merely avoid doing or saying anything that will make them remember you are an A. B.

The best plan is to keep still. Keep your mouth shut and your ears and eyes open. Learn from everybody, but teach nobody. The office boy, the dozen petty clerks who by their practical knowledge of the matter in hand are able to lord it over you, have something you have not. Learn from them. The conceit of the college man often keeps him from applying the most precious practical thing the college has taught him—the faculty of learning something from every one and from every thing. College should have taught you how to learn. See that it did.

Don't get into arguments on the value of a college education. Don't give men cause to remember that you are college bred. Make them forget it. And to do this, I repeat, forget it yourself. Believe for the moment, as they do, that your college education is actually a handicap. Set out to overcome that handicap.

Don't rely on men above you who are college graduates to make the way easy for you. The man out of college ten years is apt to be more prejudiced against you than the noncollege man. He thinks he has learned a vast deal since leaving college, and is inclined to look down on the "theories" taught him in college. He overcame the handicap of a college training, but he attributes his act to his own ability. He doubts that you can do the trick. Ask nothing of him save the chance to make good.

The man who has been out of college thirty years or so has a different attitude. He is inclined, in the midst of his prosperity, to look back on his undergraduate days as his golden age. He will more than likely have a fatherly affection for you—something the younger man will not have. Be ready for both.

But in busily forgetting your college education, do not make the mistake of cynically throwing overboard forever all that you have brought from college. Somewhere in the innermost recesses of your system keep those ideals and that sense of the relative value of things that your alma mater gave you. Later in your career, when you have overcome the handicap you had at starting, they will be of incalculable value to you. They will give you the vision and the "forward look" that will keep you going on when other men have run their race. They will enable you to "know a good man when you see him" at a time when such ability will be of use to you. So hang on to your ideals and to the college outlook, though for the present you strive assiduously to conceal them.

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"Learn to say NO," but also ON when no should be reversed.

# Service and Success

“He That Is Greatest Among You” Is Everybody’s Servant

By CARL W. PIERSON.

Mr. Sheldon, in his lessons on Salesmanship, defines Success as : “The attainment and preservation of a legitimate and practicable ideal.” Well said. Then, the success which is attained to and preserved, through Service, is the kind the following article by Mr. Pierson refers to.—Editor.

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THE average young man just entering upon commercial life has a vague idea of success. To him the potency of a roll-top and a private secretary indicates, to a very great measure, success and power. The idea that service is only a stepping-stone seems to him conclusive—he never dreams that Service and Success are inseparable, that is, one and the same. It has never occurred to him that one is the cause and the other, the effect. He doesn’t understand that the higher a man attains in position, the more service he must render.

Therefore, could it be impressed upon every young man’s mind and printed upon his heart that service is not only a stepping-stone to success, but IS that in its unadulterated form, wonderful progress would be made. The world of men, as they go along, appear to achieve, in a measure, their aspirations, only to reach a certain height and remain there for a time, eventually entering upon the decline. Some there are who forge themselves ahead and these are acclaimed as “lucky” or as possessors of “push” and “pull” with the powers that be. The reason why some men reach a merely comparative height is this—they forget to serve in their increased capacity; they draw that false conclusion that now they have a “pull,” and that their rise will be automatic; they ignore the fact that while climbing they render service and now this is only rendered commensurate with the position they hold and it is not adequate for growth.

The writer has had much experience in his work studying this problem and when a brother man comes to me with the complaint that he is being held back, that the firm will not advance him because they don’t want to pay him any more money or that some one else has a better chance because of larger influence, I agree with him, but in a way that does not coincide with the conclusions of the fellow who has ceased to climb. Generally I say, “Yes, you are being held back but no one is holding you. You are the one who is doing the holding; you

are holding yourself back; you are not rendering service; you are either spending your time and surplus energy nourishing a grouch or you are incapable of more service. Usually it is the former case. It is so in yours. You are not as loyal as you should be. You do not merit advancement because you are spending your energy and thoughts in a way detrimental to you." Such people cannot be paid more money because they do not earn it. They think they are indispensable but they are mistaken. One of these days some other person will have their position and they will have the "blue envelope."

This may sound severe but it is the tonic such men need, and nine out of ten times they go away with the feeling that I am hand in hand with their employer in order to keep them down. Yet they who will listen to reason, go back to their work with a heart full of resolution to render all the service possible and before I am aware of it, such people have climbed another rung up the ladder.

As an employer of men I am not slow to notice the loyal ones, nor am I blind to the grouch. I can readily detect the one who hurries both there and back when sent on an errand as well as I can detect the one who takes his time going and then hurries back telling me how long he had to wait before he could fulfill his mission. I can pick out the errand boy who is going to climb, but I can't pick out the man who will continue to climb. It is hard to climb after the first achievement. Some people vulgarly call it "big-head." Some say a "white collar" position is the ruin of men; and that their brains and clothes are too closely allied, and in truth, I have often remarked that many young men would never know where their throats were, were it not for the neckwear. By this I mean that their bodies and brains are about of equal value to them—they cannot concentrate their minds upon their work because they are wondering if their tailor really has the latest "wrinkle" produced in their clothing, and thus service suffers. Such cannot climb because they cannot lift their feet. They aspire but their flights are imaginary. They demand instead of that they should be demanded. Ego plays a role of too much importance with them.

I repeat, service suffers. Such people agitate social, commercial and political reform and fail to apply the service reform in themselves. They are not rendering service in their work.

The higher a man climbs the more service he must render and to the greater number of people, the chief clerk has more responsibility

than his subordinate. The manager is the servant of all who deal with the house as well as of every employe. When one commences to share with the manager in his duties by shouldering his or her respective duties, then the climbing, whether or not it seems imperceptible, is REAL, and in such cases it is Service and greater USE of service that is spelling Success.

The President of this nation is the servant of every civilian in it. He achieved a measure of success he now holds through Service, but should he fail to render service commensurate with his exalted position, he is a failure regardless of campaign funds spent for his re-election.

· If you would know Success, SERVE!!!

## Worry—Its Danger and Its Cure

By DR. JOHN HARVEY KELLOGG.

**W**ORRY wears worse than work.

Worry destroys, work produces.

Worry wastes energy, work utilizes it.

Worry subtracts, work multiplies.

Worry dwarfs, depresses, confuses, kills.

Worry stops digestion, paralyzes the bowels, slows the heart.

Worry is known to cause diabetes, goitre, neurasthenia, and gout.

Worry anticipates failure and creates disaster.

Worry is a mind malady—a mental unsoundness.

Anxiety in the face of grave danger is natural and unavoidable.

Worry about petty troubles, or even big ones, is useless and may become calamitous.

Worry is often a habit and may be cured by an effort of the will.

**CHEER UP.**

# Efficiency

By C. S. COOK.

Railway and Lighting Department, Westinghouse Electric and Manufacturing Company.

Putnam's Word Book defines the word Efficient as "competent, capable, proficient, effectual, potent, efficacious." Can you imagine the term Efficiency, Mr. Cook's subject, as being less than Competency, Capability, Proficiency? That's the way to look at it.—Editor.

**T**HE term "efficiency" conveys a number of different meanings. Efficiency as applied to engineering work is commonly defined as the ratio of useful work to applied energy.

The salesman who confounds engineering efficiency with commercial efficiency is familiar to us all. He is the little blue-eyed "gink" who gets down to his little desk early in the morning, stands in with the mail clerk and strips the mail of such orders as he may be able to get away with. He is the fellow we always find busy forming spurious arguments as to why he should have partial credit on orders earned by other men. Generally, he is a sort of parasite, who, giving nothing, claims everything—he deludes no one but himself into the feeling that he is efficient. From an engineering standpoint he is efficient if he has any output at all, for there is practically no input.

Another good definition of the term efficiency is—"full of action, or capable of causing action." One of the most excellent and familiar examples of efficiency by a literal interpretation of this definition is the common garden variety of yellow hornet. He is certainly capable of causing action, therefore is efficient. The yellow hornet salesman is also a familiar figure; he is a hustler, sharp, keen at bargain driving, has everyone stirred up into action, from headquarters to the prospective customer, and very frequently succeeds in landing the first order. Rarely, however, does this type hold the trade, or obtain subsequent orders, as after the smoke of the negotiation has cleared away, some one is found to have been stung by the hornet; frequently the customer, more often the company, and generally both.

The third interpretation of the word efficiency, and the one which really applies to commercial work, is "an effectual agency or power." This is the kind of efficiency we want to develop in our sales force, and

one which leads to very different results than order stripping or first order selling. It is an attribute which must be developed in the individual through his own efforts, through self-analysis combined with a broad understanding of the elements that surround the work he is engaged in. In other words, it is a direct function of self-reliance and knowledge, to which is added a broad humanity and consideration of the rights of others, for no one can make himself efficient who is not reasonably unselfish.

Given the right man for a place in our sales organization, or in any other organization, responsibility and efficiency are closely allied. If one will study the biographies of successful efficient men, it will be found that almost without exception they were men who were either given or assumed great responsibility. Many men weaken themselves by refusing to take the responsibility that is properly theirs, with consequent loss of personal efficiency. I refer particularly to that class of salesmen, who when they definitely locate a prospective customer, just sit down on their haunches and howl for some one from headquarters to come and pull the chestnuts out of the fire. The salesman following this method, shirking responsibility and "passing the buck" of winning or losing the order to the other fellow, loses his personal efficiency. Not only that, he lowers his hold, such as he may have, on the customer. He loses that customer's confidence, so that on the next deal the customer wants "Bill" from headquarters. Assuming that headquarters are always glad and willing to help out when necessary, they have their own duties and responsibilities which are apt to suffer when too much call is made for their principal men. Therefore, too frequent "S O S" calls by the salesmen in the field are harmful to the company's interests in more ways than simply lowering the efficiency of the salesman through the destruction of his sense of individual responsibility.

With full responsibility in one place, no such "buck" passing is possible; efficiency is promoted. Without full responsibility, the aforesaid "buck" is passed from A. to B. to Z. and back to A., and any attempt to locate causes of failure finds itself on a kite-shaped track, with the "buck" bound to take first money. Many salesmen feel that simply taking a sample of the customer's ink on the bottom of an order blank or contract is the end of their work and the evidence of an efficient salesman. It may, or it may not be. It all depends on the contract. Companies like ours are not organized for the express purpose of

giving employment to a bunch of engineers, to a lot of shop men, or to a family of peddlers. The purpose of the organization is to make money, money for the stockholders. If it were not for certain wise governmental regulations about coinage, manufacturers would all take the short cut and install mint machinery. The efficient salesman, therefore, does his full duty by obtaining a clean-cut contract, free from ambiguities, at the best possible price obtainable, and with terms so drawn that when settlement time comes the Treasury Department has no difficulty in making full collection. He never takes, or recommends, a contract that he feels will never be settled, or settled only at a discount.

Efficiency on the part of the salesman, particularly the salesman handling apparatus that is sold through direct negotiation, is largely an element of personality or confidence. The vast majority of such business which is not placed through financial affiliation or control, is governed largely by the personal element, by the confidence the purchaser has in the seller; and as generally the acquaintance of the purchaser with the seller is through the salesman almost exclusively, the closeness of the personal touch and the confidence the buyer has in the salesman is a determining factor. The efficient salesman never abuses that confidence.

Recognizing the value of this factor—personal touch—the efficient manager or salesman is generally found to be a man with a very broad acquaintance with the trade in the territory in which he operates. Generally he does not spread himself out too thin. Any one man is limited in the number of people he can know, and know well, or whose confidence he can hold and maintain. To undertake to know too many, or to cover too great a field, is a fallacy. I once knew a half-witted pair, brother and sister, who attended an old-fashioned country fair. One of the delicacies handled by “hawkers” about the fair was hot gingerbread, which had the virtue of being both filling and cheap. About a half-dozen young bumpkins started out to buy gingerbread for the half-witted pair. They loaded them up; the girl filled her apron, the boy his pockets and still the gingerbread came and they took it. Finally it began to overflow; they gathered it up from the ground, sand and all. Finally they had more gingerbread than they could either eat or carry, and more sand than gingerbread. They were in exactly the efficient position of the salesman or manager who wants a territory or a line of customers larger than he can handle, or a line of apparatus larger and broader than he can properly represent.

# "Retail Mismanagement"

By E. ST. ELMO LEWIS.

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Perhaps there is no place in the commercial world where the sort of criticism suggested in Mr. Lewis' article following, is more truly deserved. Think the matter over, Mr. Retailer, and count the genuinely great retail stores in America, and when finished as far as you can go, see if the figures are not less than 50. And if your establishment deserves to rank as one, count it. If it doesn't, then ask yourself WHY.—Editor.
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**L**ET us analyze the management a moment in its relation to the man on the other side of the counter. I can take any store, go into it five times and pick ten things in which it is deficient, from the standpoint of management, and 99 out of 100 real managers will agree with me, whether the particular management does or not. If you think you are efficient, Mr. Retail Manager, you might ask yourself these questions:

1. Do you provide means for securing and using all available knowledge of stocks, of the hiring of people, of their proper compensation? If you think you do, how many investigations have you made in other stores in other towns and cities of this country, within the past year? **How do you know?**

2. What provision do you make to see that the knowledge furnished to your employes is properly utilized? Do you show them how to handle themselves and their work? Do you train them? Do you show them how to do it most efficiently, or do you leave it to their individual initiative? How do you know that the knowledge they are supposed to have is used?

3. As a concrete fact, do you give any rewards in increased compensation to those who seek a better way, and who do use, properly and efficiently, the special and concrete knowledge that they gain?

4. Have you anyone in your store, or in any department

in your store, beside your buyers, to whom you provide liberal means for acquiring knowledge, by scientific investigation about anything, but markets?

The results will surprise you, when you have looked yourself squarely in the eye, after you have made the investigation. Yet, is there one, single, solitary thing in those four propositions, that shouldn't be done, or that is impractical, unreasonable, or that your knowledge—not your opinions—tells you would not work?

There are several reasons for inefficiency in the ordinary retail shop. I will show you how I go at the proposition, and I am going to give you some little things that happened to me. I will put the most popular ones first.

There are three faults upon the part of the employe. Understand, I do not hold the clerk blameless, but I hold his trainer to a stricter accounting. Every time I see a poor clerk behind a counter, I look past him or her, doing the best he or she can, to that worried individual who sits behind the desk upstairs, and is too busy to devote his time to the employment of his help, or to **their training**.

First.—There is the lack of interest upon the part of the employes.

I walked into one of our jewelry stores the other day, distinguished for its class or "auto" trade. Now, I had an idea that I might like to purchase a Christmas present for a member of my family. I went there not to "look" but to buy. There was a man at the repair department, who squinted at me through his goggle as I entered, then went on with his work. Another clerk, the Pompadour Paul style, you know, stood behind the counter, sticking rings into a tray. Understand, he was sticking them in—putting them back into inventory where they don't earn anything on the money they

cost. He threw me a glance—literally “threw.” A couple of young gentlemen of quite superior tonsorial appearance were standing in the rear of the store holding a chaffing soirée. An older salesman was putting silverware away in a glass case.

I walked over by the gentleman who was sticking rings into the tray, and I looked at him quite intently. He never moved an eyelash.

I walked around the case, past the man who was putting silverware away, and I stopped long enough to look at a silver cup. He, too, was considering other very important matters. I went around past the two gentlemen, who were discussing the latest tango step, and I came up on the other side. I passed the watch repair man, and went on out the door. \$45.00 went with me.

Second.—The next fault of the employe is lack of courtesy. The United Cigar Stores Company have made “Thank You” famous from coast to coast. There are a certain number of stores in every town noted for the lack of courtesy of their clerks.

Of course it doesn't really make any difference except that discourtesy is annoying to gentlewomen when they prefer to pay cash for a purchase, that they should be subtly reminded by a frigid indifference that their trade is not considered as good as the charge trade. I do not believe this is one store's real policy, but its clerks are so badly trained, and, as a class, insufferably discourteous! If the real policy of the retail store is to prefer credit to cash customers, then it would be enlightening to find why it is wasting thousands of dollars a year advertising in the daily papers. It seems quite absurd for it to carry a line of goods intended to appeal to the middle

class people, or to the shopper. And why should it print prices in its advertising?

Third.—The next thing is the lack of training of employees.

Employees show in a hundred ways lack of knowledge of stock—lack of knowledge of store procedure, and inability to answer ordinary questions about store policy.

Fourth.—Then there is so often one weakness on the part of the store itself—**lack of attractiveness.**

Now, attractiveness is a relative quality. I would suggest that attractiveness of the store is attractiveness for the class of people which you wish to reach.

Fifth.—There is the employer who is satisfied with what he knows himself—that his own experience has taught him. He has an ingrowing mind, an ingrowing business. He dries up and passes away in one generation, and sometimes in much less. Let's forget **him**—he doesn't count.

Sixth.—Then, there is the employer who fails to apply modern methods.

Modern methods are those which have been tested and tried in the crucible of retail experience and found successful to-day. The efficient employer develops the open-minded attitude. He wants outside advice and suggestion. He regularly attends the Business Men's Association meeting. The inefficient man never goes. If he did, the only thing he would take away from it would either be a headache or a grouch. He is the kind of man who says—"What does he know about retailing? He has never been in the retail business!"

**Think it over!**

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No man can do anything very great until his ideals are above the flesh.—Charles Wagner.

# Trapped by Telephone

By LOUIS SCHNEIDER.

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This just illustrates the tendency of many to practice what they regard as smart work. And it also illustrates the fact that "Thou Shalt be Just" is a law. You remember that Mr. Sheldon makes very plain to readers that a Natural Law is "a rule of action or of conduct, prescribed by the highest authority in the Universe." Justice is the name of a Natural Law. When we attempt to get round it we waste our time. It finally forces obedience. —Editor.

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THE problem of getting prospects to admit the virtues of machines placed on a make-good-or-no-sale basis is one which sometimes taxes the ingenuity of the dealer.

A dealer who was placing a new (to that section of the country) make of corn planter placed several on this basis, and was assured by one of the prospects that his implement was not working satisfactorily. The balance of the planters having made good, he became doubtful of the sincerity of the complainant. Personal attention to the implement on the part of the dealer set it going in great form. Still the man balked. The dealer did not press the matter, but returned to town, insisting on a further trial.

The next night he called the farmer over the phone. While he waited he heard half a dozen receivers come down, as he had expected, it being a party line, so he knew that he would have witnesses if he succeeded in accomplishing his purpose.

"Howdy, Jim," he hailed abruptly when the farmer answered. "What're you doin' nowadays?"

"Been plantin' corn the last two days."

"Thought I saw you in that twenty east of the house today. When'll you finish there?"

"Tomorrow mornin' sometime. Why?"

"Thought if you wasn't goin' to use your planter further right away I'd like to borrow it a day or two—if it's still

workin.' It give you some trouble last year, you know."

"Oh, I junked that one, and got me another."

"You did! What make? How's it work?"

"It's a—(he gave the name), and say, it's a jim-dandy!" And the unsuspecting farmer gave a glowing tribute to the work of the planter. Finally he thought to ask, "Who's this I'm talkin' to, anyway?"

The dealer gave his name. There was a short silence, and then came a burst of laughter, followed by the farmer's admission that he had been fairly caught.

When you come to think of it, nothing, no one, excepting you, yourself, determines your mental attitude. **You** have to decide for happiness, or for unhappiness. It takes no longer to say, "I'm happy," than to say the opposite, and the effect is happyfying, vivifying—a glorious freedom!

None too much heed is given by many to the injunction to "Do unto others as you would have them do unto you," regarding it as a mere preachment in the meantime. But oh, Sorrows! How that shoe does hurt when it happens to get on the other foot!! For instance: Suppose you say to your acquaintances—"Treat the other fellow when he calls on you as you would have him treat you should you call on him in a business way." Try it and see how many respond with a "THAT'S RIGHT, I'LL DO IT."

# Advertising

By H. E. GRANT

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The heart thought in Mr. Grant's article following, on Advertising, is well illustrated by his suggestion of the AID to selling which advertising is, especially when it really GETS Attention, holds that until Interest is aroused, and intensifies that until Desire is created in the mind of the reader. This IS advertising; and advertising, says Mr. Sheldon, is "Salesmanship by the written method."—Editor.  
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**A**DVERTISING has been described as salesmanship by the literary route. This is really true only of that which announces the new, or that which the many may buy direct from the advertiser. Manufacturers' advertising, especially that which is national, has a different mission. In the one case proximate, or even immediate sales, are expected, and the value of the advertising may, therefore, be readily traced. The other is of educational value; an introduction; means of sustaining interest; and the preparation in many other ways of the pathway which leads up to sales. The results from such advertising are wide reaching and certain, but almost impossible to fully trace.

Sales publicity, such as that appearing in periodicals making a specific claim for interest from their readers because of the requirements of their particular occupation, may be termed "specialized advertising." It reaches those responsible for their particular class of goods being purchased, much more rapidly than could be done by personal solicitation, and will undoubtedly reach many who, through the weaknesses inherent in the unsupported personal sales method, might otherwise be overlooked.

Advertising in this sense becomes the first step and an important one, in effecting the sale. Such advertising should not appear in the magazine of the moment or in the circular of the second-class mail, but should have its place on the pages of those periodicals which, after being carefully read when received, are then permanently filed for future reference.

Specialized advertising attracts attention, arouses interest, educates up to the point of purchase, and plays an important part in the ultimate sale.

**Add Before Action.**

"Extry! Speshul! All about the war! Paper!" And do what

you will, you can not resist the temptation to buy the paper thrust before you though you know in advance that it is but to read again a tale already twice told. The sale is easy.

In this way, the great war of Europe has furnished an illustration corroborative of the advantage and necessity of properly preparing the pathway to successful sales.

The stupendousness of this war has attracted the attention of the world; its outcome affects all and therefore claims individual interest. The result is a desire for news and the purchase of every "special" whether it but circulates a rumor, rehashes a hash, or actually gives something new.

One of the best selling rules to remember always is that you must have AID—

Attention

Interest

Desire

before you can get action.

The gullibility of the public over the purchase of war specials will probably be a nine days' wonder. An abused confidence combined with dissatisfaction will revolt, and the dictum that "you can fool some of the people all the time, and all the people some of the time but that you cannot fool all the people all the time" will be found to obtain.

The most extensive advertising has but a diminishing value irrespective of the media, if the advertiser cannot make good. To fool the purchaser and destroy his confidence is to eclipse the prospect of continued business. It is not enough to make the sale alone. The trickster does that! In the interests of future sales, those of the present must be certain of creating confidence through complete satisfaction given.

And yet with all the world-wide attention, intense interest, and a desire which knows no satisfaction save in possession,—this tremendous aid would be almost useless or at least less efficient were it not for the newsboy salesman. The reverse statement, that the salesman, without the prepared mind for the purchase, would make infinitely fewer sales is, of course, equally true.

The complement of specialized advertising, whether by correspondence or word of mouth, is the salesman.

Advertising is "first aid" given before action—a reversal and a revision which should result in betterment.

### Accentuating the Arguments.

When you impress clearly on the mind of your prospect the thing you have to offer, you have his attention. In this way, advertising is seen to be the most important aid to your salesmen. It attracts attention to the thing to be sold.

Any commodity advertised to the same extent as the European war would command an almost equal interest.

Extensive advertising presupposes importance and aids interest—a conscious feeling of concernment.

Interest is at once a stimulant and a guide to desire which impels action which results in possession.

Neither prophet nor seer is needed to show that the United States will enjoy years of unprecedented prosperity through not having to participate in Europe's lust of war and loss of life and wealth, but the way to this business must be paved with additional attention getting, interest impelling, and desire creating advertising.

Are you advertising widely those commodities which you now know you will sell in increased quantities—that merchandise of yours which you know will make good?

"Who asks not, the chambers are darkened  
Where his soul sits in silence alone.  
Who gives not, his soul never hearkened  
To the love-call of zone unto zone.  
Who prays not, exists, but he lives not;  
A blot and a discord is he.  
Who asks not, receives not and gives not,  
Were better drowned in the sea.  
Ah, the asking, receiving and giving  
Is the soul of the life that we live.  
All the beauty and sweetness of living  
Is to ask, to receive and to give."

## Privilege

**T**OO often that wonderful and concrete expression of Power—THE TRUTH—is ignored by men. This phrase is unique, and of course unapproachable by any other when we think of or seek for a basis of right in whatever of life's relations.

Too often do men quote DUTY, until parrot-like the term seems to stand for every excuse under the sun which may be invoked for neglect of their real obligations. "Social" duty, "filial" duty, "parental" duty, "Christian" duty, the "citizen's" duty, "employee's" duty, "employer's" duty, "duty" this, and "duty" that, until the word actually cloy; especially when it is noted that it is mainly TALKED of and not DONE.

Why not get away from the term "duty" and tie up to that other word, PRIVILEGE? That's the thing! Social PRIVILEGE, filial PRIVILEGE, parental PRIVILEGE, Christian PRIVILEGE, citizenship PRIVILEGE. Privileges draw and attract. We like to realize them, we cherish them, and are careful to preserve them. Duty DRIVES. Privilege DRAWS. It is a privilege to be a member of the social order; of the family, of the Christian community; and of the State. But a very great percentage of men and women appear to crave an outlet for their self-love which may enable them to escape the condemnation that the possession of that quality deserves; so they enum-

erate their "duties" with a long drawn face, and assert that they "will do their duty at any cost." All the time merely pitying themselves, instead of glorying in the PRIVILEGES they enjoy of SERVING others.

PRIVILEGE and SERVICE, in this view, go hand in hand.

Let's put it to a vote.

All who rejoice in their Privileges as enumerated, in contradistinction to their Duties—so-called, SEND US A CARD. We've a message for you.

WM. T. GOFFE.

One conjunction makes a connection, but two relatives often unmake business.

---

"I'm as good as anybody," is only good so long as one dishes-up the right goods to everybody.

---

"I know him well," is no proof that neither party has sickened of the acquaintanceship.

---

A man may be a "game-cock" in the wrong game.

# Don't Fool Yourself!

## Try a Self-Analysis

Character Delineation by expert character analysts is coming to be fairly common; and it is very generally agreed that the organized and classified knowledge available relating to physical, mental, moral, and volitional characteristics, which in the delineation is an art, is of substantial value to one who seeks to better understand his or her fellows.

This is the commercial view.

Another is a capable Self-Analysis.

Not everyone, however, takes care to understand SELF as should be done. Not everyone who seeks to "read" the human nature of the other fellow, gives consideration or credit to the fact that the other fellow is "reading" him as well, and that his personal life and habits are like BULLETINS placed on high that others may see.

Following is a self-analysis which is very fine we think, if honestly applied. (This was contributed, but in some manner the author's name and address do not appear on the manuscript. If this meets the author's eye we wish to hear from him or her for proper credit—Editor.)

**B**EFORE I can be honest with other people, I must first be honest with myself.

Being honest with myself, I propose to ask myself the following questions; and, being honest with myself, I will take my time to answer them, and to do it honestly.

WHO AM I? WHAT AM I? AM I WHERE I AM  
BECAUSE OF MY BEING WHAT I AM? .....

WHAT IS MY NAME? .....

WHAT IS MY AGE? .....

WHERE DO I LIVE? .....

WHAT IS MY OCCUPATION? .....AM I  
MAKING A SUCCESS OF IT? .....

AM I AHEAD OF? OR BEHIND THOSE WITH  
WHOM I STARTED LIFE? .....

HOW MUCH DO I KNOW? .....  
 HOW DID I ACQUIRE THE KNOWLEDGE I DO  
 POSSESS? .....  
 AM I USING WHAT I KNOW, IN CONNECTION  
 WITH WHAT I DO? .....  
 AM I STILL LEARNING? .....  
 WHAT IS MY CHARACTER AND REPUTA-  
 TION? .....  
 WHAT DO MEN SAY THEY THINK OF ME? .....  
 WHAT DO I THINK OF MYSELF? .....  
 WHAT OF MY HABITS? ..... AM I CLEAN-  
 LY? ..... PUNCTUAL? ..... COURTEOUS? .....  
 AM I A SLAVE TO HABIT? ..... DO I USE  
 LIQUOR? ..... TOBACCO? .....  
 OR OTHER NARCOTIC? .....  
 AM I PROFANE? ..... DO I DECEIVE  
 OTHERS? ..... AM I JUST? .....  
 WHERE DO I SPEND MY TIME? .....  
 HOW DO I SPEND MY TIME? .....  
 HAVE I ANY DEFINITE OBJECTIVE IN LIFE? .....  
 ..... AM I ON MY WAY? .....  
 HAVE I A LIFE PLAN? ..... AM I WORK-  
 ING AT IT? .....  
 WHAT AM I WORTH IN MONEY? .....  
 HOW DID I ACQUIRE IT? .....  
 DO I SYSTEMATICALLY SAVE SOMETHING OF  
 MY INCOME? ..... WHAT OF MY HOME LIFE?  
 AM I GOOD SON? ..... BROTHER? ..... HUS-  
 BAND? ..... FATHER? ..... OR  
 AM I GOOD DAUGHTER? ..... SISTER? .....  
 WIFE? ..... MOTHER? .....  
 WHAT IS MY SOCIAL RANK? .....

WHY AM I WHAT I AM MORALLY? .....

AM I GOD-FEARING? ..... AM I CLEAN?

..... AM I HELPFUL? .....

DO I REALIZE THAT I AM A PART OF GOD'S  
GREAT WORLD PLAN? .....

AM I WORKING TO MAKE THE WORLD WISER?

..... BETTER? ..... HAPPIER? .....

I say I am going to take my time in answering these questions. I am going to read them over, think them over—every question—before I answer any. I WILL NOT SHOW THE ANSWERS TO ANY BUT MY CREATOR!!

Then six months afterwards I'll go over them again to see what progress I have made; and again at the end of the year.

I'M GOING TO MAKE A SHOWING!! I'VE TAKEN  
A TUMBLE TO MYSELF!!!

“Taking the bull by the horns,” might be as risky as taking the mule by the tail.

Some people always bid you Goodspeed, and then run like the “Old Nick” to beat you to it.

Man's hope lies not in his perfection, but in his perfectibility.—Sheldon.

Words are the only things God never hears in a prayer.

“A fortune without a man behind it is a misfortune.”

## “Scatter Sunshine as You Go”

By JOHN M. BAKER

The world has need of sunshine as you go,  
For we often see the tears of sorrow flow.  
You can haste that coming day  
When they will all be wiped away,  
If you scatter blessed sunshine as you go.

Refrain:

As you go; yes, as you go,  
You can scatter blessed sunshine as you go.  
So many hearts are sad,  
You can help to make them glad  
If you scatter blessed sunshine as you go.

You can labor for the Master as you go;  
Plant the precious seed and He will bid it grow,  
Toiling on what'er betide  
With the Saviour by your side,  
You can scatter blessed sunshine as you go.

You will meet with many trials as you go.  
There will be some self-denials here below,  
But keep looking still above  
And remember God is love  
While you scatter blessed sunshine as you go.

This song has never been set to music. It seems to be worth it. Any reader possessing the musical ability necessary, may do so, with the understanding that Mr. Baker shall participate in any benefit which may accrue.—Editor.

## The Creed of the Business Philosopher's Friends

**I** BELIEVE in The BUSINESS PHILOSOPHER, because it is carrying a message to the world which will help the coming generations as well as the present one.

I believe in The BUSINESS PHILOSOPHER because I believe in the true philosophy it is spreading before the people.

I believe in The BUSINESS PHILOSOPHER, because its principles are not subordinated nor its policy dominated by financial aristocrats for money making purposes alone.

I believe in The BUSINESS PHILOSOPHER, because of the cleanliness of its pages; because it is constructive and not destructive; because it creates within me positive instead of negative feelings; because it generates enthusiasm, good will toward all men, with malice toward none; and because it is fostering the principles of universal brotherhood of Man.

Believing these things, I will allow no opportunity to escape me to speak of this "great little efficiency monitor." I will boost it wherever I go. I will help get it into the hands of my friends whenever I can. I will thus lend a helping hand for the benefit of my fellow man while cultivating within myself the PRINCIPLE OF SERVICE.

Signature \_\_\_\_\_

Address \_\_\_\_\_

Sign and send this copy to a friend. Then let me know and I will send you another for your files.—Editor.

THE Chicago Herald has instituted a Youth Achievement Department, and has secured the services of Judge Willis Brown as its director. This is a long step forward, if the idea is, as it appears to be, to encourage effective and right action on the part of boys, by commendatory recognition via the certificate or medal route, to be presented and endorsed by citizens whose lives and characters as well as official positions are of a grade which worthily impresses the boy just beginning his career. But the query obtrudes itself as follows—Who shall note and tabulate individual achievement, in order that the judges or awarders of merit certificates may correctly act? Will those who keep tab, or who gather information for committees, that judgments may be reached, be themselves qualified to recognize the occasions when this or that boy exercises the quality of observation, memory, judgment, reason, purpose, honesty, loyalty, justice, and others of a like character?

There is evidence in all phases of society of a commendable desire to acknowledge worth and capacity in the individual. The question which must come to the fore is—How shall we recognize the presence of qualities in the individual that when exercised produce worthy acts? And then, how may we, who are thus anxious to acknowledge and to recognize, aid in the development of the qualities suggested and others like them? These further steps forward will prove interesting when applied to the Herald's New Department.—W. T. G.

# Airy—Though not Frivolous— Philosophy

---

Some people try to do more for God looking to the hereafter, than they do for the sake of His creatures NOW.

---

There are men who "make many friends," but after they are made, these men proceed to manufacture grafts to beat them.

---

The man who loses his patience, needs a doctor for his business.

---

Here and there we see men who have the heart to do things, if only they had the cash to undo other things.

---

"In the course of business, nothing should, of course, be coarse."

---

"To strain at a gnat and swallow a camel," is better than to not strain the milk and devour microbes.

---

"Let well enough alone," but diagnose and analyze the situation.

---

Look behind the scenes, but work in the open.

Sam Rud Cook, in The Blue Stocking.

# Gunpowder in Every Normal Man

## **THERE IS GUNPOWDER**

In every man, if you can get the spark to it which will ignite it.

## **THERE IS LATENT POWER**

In every salesman—very often more than he himself dreams of.

## **ALL YOU NEED TO DO**

To light the flame of his enthusiasm, is to show him his own opportunities and their possibilities for him.

## **DO BUT THIS MUCH FOR HIM**

And the hidden gunpowder within him will cause him to explode with sudden and irresistible power and keep it up.

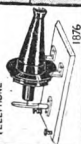
## **"GINGER TALKS" by Holman,**

Will do the work for him. Present him with a copy. Price \$2.00 per copy.

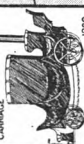
## **ASK**

**The Business Philosopher  
AREA, Lake County, ILLINOIS**

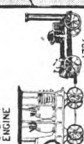
Say "I Saw It in the Business Philosopher"

FIRST  
TELEPHONE

1876

STEAM  
CARBACE

1829

STEAM  
ENGINE

1776

MECHANICAL  
BIRD

1880



1876

ELECTRIC  
LAMP

1873

GREEK  
PLOW

850 B.C.

# Business Building Reaps the Profits

of the inventions of genius. A professor in a little New England college was one of many to invent a working telephone, but it was the business-building of a former railway mail clerk—now a \$100,000 executive—that made it possible to talk from New York to San Francisco.

## Muscle-Power Wins in Peace or War

Not a mere stroke of luck, but the steady, sure development of personal and organization efficiency builds up and makes available the flash of inspiration.

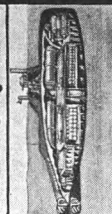
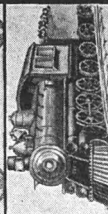
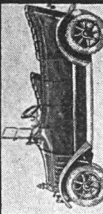
## The Science of Business Building

Gives the laws and principles of success in any business; it teaches how to be a leader; to develop the practical profit-making possibilities in yourself; to seize and turn into cash the opportunities that lie around you.

## The Sheldon Book Tells You How

70,000 others, from all classes and of all ages, have trained themselves in spare time to jump to the job ahead. It tells of the universal success principles used in over 2,700 of the leading business houses of the world. Write for it today—it is FREE.

The Sheldon School 499 Cunniff Bldg.  
CHICAGO



# Success Cost Sturtevant 3 Cents!

He found the secret concealed in an old scrapbook which he bought down in Ann Street.

The moment he read it he cried, "I know that my fortune is made."

The "Magic Story" as it was called, did more than make Sturtevant prosperous and happy. Everybody to whom he told it was thrilled and inspired by it—led onward and upward to heights they had never hoped to attain.

## Read His Wonderful Story

Part One of the "Magic Story" tells of its discovery by Sturtevant and the amazing effect it had on him and his friends. It is the most interesting story of inspiration and achievement you ever read.

You can read it free—you are under no obligation to buy the complete "Magic Story" unless you wish to. If you do it will cost you only \$1—and your money will be returned if you are dissatisfied. Thousands have bought the "Story" and been helped by its wonderful message—less than 1 per cent have ever asked for their money back.

Read Part One anyway; just write us today and say "Send me a free copy of Part One of the 'Magic Story.'"

**The Business Philosopher**  
Area, Lake Co., Illinois

Say "I Saw It in the Business Philosopher"

Meet me at the  
TULLER

For Value, Service,  
Home  
Comforts



## New HOTEL TULLER

Detroit, Michigan

Center of business on Grand Circus Park. Take Woodward car, get off at Adams Avenue

### ABSOLUTELY FIREPROOF

200 Rooms, Private Bath, \$1.50 Single, \$2.50 Up Double  
 200 Rooms, Private Bath, \$2.00 Single, \$3.00 Up Double  
 100 Rooms, Private Bath, \$2.50 Single, \$4.00 Up Double  
 100 Rooms, Private Bath, \$3 to \$5 Single, \$4.50 Up Double

**Total 600 Outside Rooms**

**ALL ABSOLUTELY QUIET**

**Two Floors—Agents'  
Sample Rooms**

**New Unique Cafes and  
Cabaret Excellence**

Say "I Saw It in the Business Philosopher"

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We have done two notable things in Gummed Label making that are not usually associated:- RAISED the standard and LOWERED the price. We are making better labels at the same time we are making them cost less.

No other concern has the equipment for making labels of the better sort that we have--had to design some of the machinery ourselves.

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WE SAY IT BOLDLY--NO ONE ELSE IN THE COUNTRY CAN SELL OUR KIND OF LABELS AT OUR PRICES.

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# An Old-Fashioned Preacher of the Old-Time Religion



Billy Sunday somehow appeals to the popular sense wherein all special taste and interests merge. Whole communities are changed for a cleaner, healthier, moral atmosphere. This is the record wherever Billy Sunday has labored. There is no logic like the logic of facts.

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The Man and His Message

By

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Tells the story of Mr. Sunday's eventful life, gives a keen analysis of his manner and methods and traces his remarkable success as the most conspicuous Christian leader in America, and also contains the heart of his message, arranged by subjects, including his vivid utterances, his startling epigrams and his homely, Lincoln-like illustrations that add to his tremendously earnest appeals. Published by special agreement for the use of copyrighted material and photographs.

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*Cloth. 496 pages. Illustrated. \$1.50. Cheaper Cloth edition, \$1.00.*

Address

The Area Institute of Business Technology,  
Area, Lake County, Illinois.

Say “I Saw It in the Business Philosopher”

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# Area, Illinois

In the United States of America

---

**A**REA, the country town beautiful.

Surrounded by rich farm lands and prosperous farmers  
—the kind who ride in automobiles.

Formerly named Rockefeller in honor of the man whose capital gave its first railroad, "The Soo Line"; later renamed AREA in honor of the educational philosophy developed by the man who gave it its first stimulus.

**CHICAGO** is only thirty-seven miles from **AREA**.

Somewhere in the United States (or maybe it's in Mexico there is a place called the—"Half Acre," supposedly so on account of the unfitness of the location for human habitation. Some one has said that that spot of earth was used as a dumping ground for the left-over material after this old ball of mud was completed. Such being the case the perfect materials must have begun to be used here at Area, for the site and the surrounding country are abundantly blessed with the artistic handiwork of Nature. With rolling meadows, resplendent in green attire for five or six months of the year, great wheat fields arising out of rich fertile soil, bouquets of wild flowers interspersed between the grainfields and the woodland natural lakes of clear, fresh water, deep ravines and shady nooks, and splendid country roads; all these and more go to make Area the garden-spot of the Middle States.

There is a splendid market close by for the magnificent products of the agriculturists and gardeners.

With all its beauties, natural advantages of location a surrounding agricultural wealth, Area still has room for industries and commercial enterprises.

There is room with facilities and opportunities for profits : a canning factory.

There is room for a brick manufacturing plant.

There is lots of room for a profitable dairy business, a there is room for a builder; not a house for rent in Area.

There are unrivalled locations for summer homes near beautiful lakes contiguous to Area, homes which the off worker in Chicago could use daily the whole year round. The service is splendid; steam and electric lines afford excellent transportation.

A whole acre may be purchased for a very reasonable sum upon which can be constructed a beautiful home with the accommodations of water, gas, electricity and other modern equipments including baths, at an expense relatively small.

Come to Area and dwell with us. Nature herself invites you. The people invite you. Come and see us. You will welcome every day in the year and especially any one of the beautiful Autumn days when the sweetscented wild flowers most fragrant, when the birds sing sweetest, and when cowbells tinkle like music as the barefooted boys round up the herd in the pasture field. It is then we hope to see you "coming round the bend," grip in hand, with a smile on your face, prepared to spend a night or so with us.

Very cordially and sincerely,

PEOPLE OF AREA AND SURROUNDING VICINITY

**THE MARDEN BOOK DEPT., 29 EAST 22d ST., N. Y. CITY.**

Send catalog of Marden Books; also find enclosed \$..... for which send postpaid copies of all books marked with X on list below.

To .....

|                                |        |
|--------------------------------|--------|
| Keeping Fit .....              | \$1.35 |
| Joy of Living .....            | \$1.35 |
| Training for Efficiency .....  | \$1.35 |
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| Progressive Business Man ..... | \$1.08 |
| Pushing to the Front .....     | \$1.08 |
| Miracle of Right Thought ..... | \$1.08 |
| Peace, Power and Plenty .....  | \$1.08 |
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**The MARDEN BOOKS Have Helped a Milli**  
(MORE THAN A MILLION COPIES HAVE ALREADY BEEN SOLD)  
**They will help YOU**

To Master the Science of Efficiency  
To Make the Most of Yourself and Make Opportunities  
To Build Character and Make a Name in the World  
To Increase Your Ability and Multiply Your Earning Power  
To Overcome Obstacles and Bring Success Out of Failure  
To Live a Larger, Healthier, Wealthier, and Happier Life

Say "I Saw It in the Business Philosopher"

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| Be Good to Yourself         | Every Man A King      |
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Single copies, cloth, \$1.08; silk, \$1.30; leather, \$1.55.  
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"I Had a Friend," postpaid.....\$0.53  
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| Do It to a Finish                  | Good Manners and Success |
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In white leatherette binding, 35 cents, each, postpaid. The last seven are also to be had in cloth at 54 cents each. Copies sent on approval.

Send for complete descriptive list. Books sent on approval. Clip the Success Insurance Coupon at Top of first Page and send to Marden Book Dept., 29 EAST 22nd STREET, NEW YORK CITY.

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Up  
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Vinning

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(BY BEEN SOLD)

ortunities  
World  
Earning Power  
Out of Failure  
and Happier Life

## ONE SAFE, SURE, AND INEXPENSIVE WAY TO AVOID LEGAL TANGLES

Is to keep on your desk where you can refer to it at a moment's notice, that Standard Authoritative Work.

**BUSINESS LAW**

For

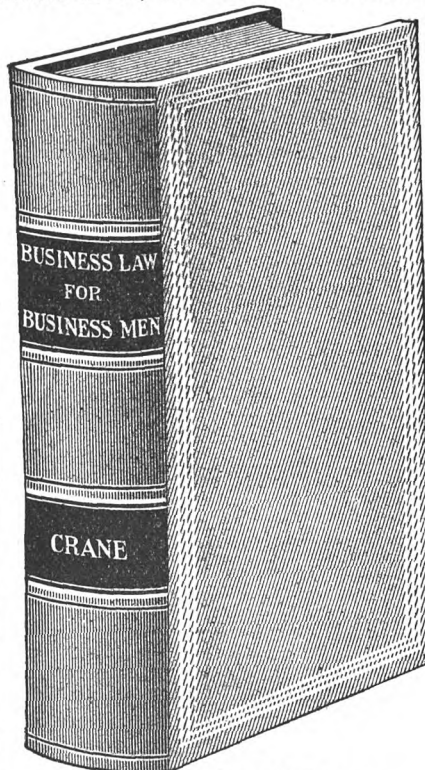
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By

Utley E. Crane,

LL. B., B. S.

Member of the Philadelphia Bar.



**SIZE 9 1/4 x 6 1/4 INCHES**  
comprises over 600 pages, illustrated with legal forms of every description. Bound in Law Buckram with leather labels, stamped with gold lettering.

"Knowledge of the law is coming to be essential to success in business."—Andrew Carnegie.

"Ignorance of the law excuses no man."

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# The BUSINESS PHILOSOPHER

The Magazine of  
PRACTICAL BUSINESS BUILDING

*Arthur Frederick Sheldon*  
Editor

October, 1915    \$3.65 a Year    35 Cents a Copy

## *Commercial Evils*

*Their Cause and Cure*

Third Installment of Editorial Series

—By—

Arthur Frederick Sheldon.

PUBLISHED MONTHLY BY

ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resident Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS

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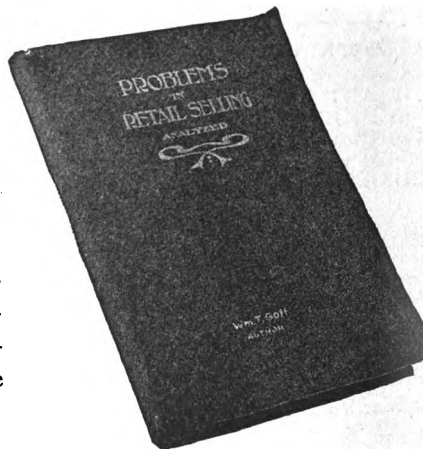
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# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

Volume XI

OCTOBER, 1915

Number 1

## ON THE FRONT PORCH

Where We Talk Things Over

### COMMERCIAL EVILS—THEIR CAUSE AND CURE.

—Third Instalment—

This, the third installment of Mr. Sheldon's editorial series dealing with the relations existing between Man-Power and Money-Power, is specific in the application of the facts, and leads up to the REMEDY. You will be interested in a very real sense. If you haven't the two first installments appearing in the August and September issues, you should have, as you will certainly wish to keep the whole series on file. The idea of the FOOLISHNESS of strife between Capital and Labor—Employer and Employee, is very concrete when one comes to realize that their interests are ABSOLUTELY MUTUAL. The fourth installment to appear in the November issue of the magazine, will go a step farther in the demonstration of this fact. Many men on both sides are interested in having their adherents read these editorials.—W. T. G.

**I**N THE first article of this series I made the following statement:

The captains of industry directing the ships of commerce, seem not to even casually consult the barometer of the mental attitude of the MASS MIND and to hear not the rumble of the approaching storm.

The above statement has brought forth some most interesting comments by the chief counsel of one of the most important banking institutions in the world. They are so interesting and

and Cure—

By A. F. Sheldon

By Wm. T. Goffe

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By Putnam Drew

By Harris Clark

—Coalesce!

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instructive that I wish as follows to give our readers the benefit of them:

It is true that a large majority of our "leaders of men" are not mindful of the danger of the present situation and the possible consequences of going on as we have in recent years, as they should be. But a careful review of the utterances of some of our thoughtful men of affairs indicates that they are realizing the situation. Let me give you some quotations in the hope that some of the future numbers of the series may contain the articles from which these were taken, in whole or in part.

From a recent letter of the greatest American banker of today I take the following:

The greatest trouble in this country is not that we have serious problems, but that there is a lack of that mutual confidence from which real co-operation and wisdom is born. Few people realize how critically serious the situation is in this country. It does not mean immediate danger of panic, or financial panic, or business disaster, but a cumulative distrust in one another and a growing lack of faith in our established institutions, which may very easily lead to chaos in the not far distant future. We have some strong and able leaders in government and politics; we have equally purposeful and high principled men endeavoring to direct wisely and successfully the large business affairs of the nation. There is little co-operation today between the two forces. The chasm between them cannot grow much wider without something very serious resulting.

It seems to me that this comment strikes at the very root of the greatest present evil; namely, lack of co-operation between the citizen and citizenship, no matter whether engaged in large or small business, the national and state government. I might quote business men who voice this sentiment, but it is more interesting to observe that at least some of our statesmen agree with these business men.

Let me quote from a recent speech of former President William Howard Taft:

It is a normal condition that there should be an ever-recurring issue between those who pay wages and those who earn

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as to what should be the just share of labor in the joint product of labor and capital. This controversy must be kept within the limits of moderation, to be fixed by rules of law and by the good sense of both sides, prompted by the consciousness that both capitalists and wage earners are in the same boat with the whole community and that continued injustice to one class is certain to injure the whole of society. This controversy must recur, even when the beneficial co-operative system of dividend sharing prevails.

This quotation is significant especially since it states that this unres will continue even after the inauguration of what some thinkers consider the panacea for all evils—profit sharing. On this very subject the Bakers' Manufacturing Company, Evansville, Wisconsin, a profit sharing concern of years standing, writes recently:

It is our belief that our country has greater danger facing it than foreign invasion. We refer to drastic legislation, which is likely to paralyze industry, or this strife between capital and labor may develop into a reign of terror such as France went through.

This paragraph is not quoted in order to discredit profit-sharing, because I am strongly in favor of the right sort of profit-sharing scheme but sometimes wonder if a true basis for profit-sharing has as yet been developed by any of the many exponents of this theory.

From the speech of United States Senator Warren G. Harding, made at the Waldorf Astoria, New York, May 26th, I quote:

The evolution of business and the need of big business have combined to require, quite properly, certain regulations and restrictions. Unhappily, this problem gave an opening to the demagogue, who has plied his trade with profit to himself and great injury to legitimate business. Stockholders and managers are so greatly outnumbered by the toilers in the shops, and the successful are so largely outnumbered by those who do not climb to the heights, that the gospel of conflicting interests has been preached and there has been appeal to the prejudice of the greater mass rather than argument to the reasoning whole. The process was so profitable, politically and otherwise, that

there has grown up the professional baiting of big enterprise attended by appeal to envy and hate, until it is the greatest menace of American progress today. \* \* \* \*

It is quite as possible for a corporation to be cruel and crooked, heedless and lawless as for men to be so, though the danger is greater in the case of the corporate body, but these things are not peculiar to the chartered company. I have thought times that the corporation, in big manufacturing particularly, ought to have an especially human agent acting for it in its department of public relations. There are not many such departments today in the sense of what I am thinking, but it would be an advance step to create such a department in every big factory in the land. It would be a vast improvement to have a trained specialist, whose specific task is to bring an employer and employee in closer and more cordial relationship.

This quotation points out in the last lines what seems to me one of the most effective remedies for overcoming social and industrial evils. I hope that your series will develop this thought.

You have no doubt followed the interesting series of articles which have appeared in the Market World and Chronicle. The following editorial comment speaks for itself:

It has been the unhappy history of democracies in the past that, while during the period of their creation and establishment they have been inspired by the fervor and governed by the unanimity of the great struggle for an object desired by all, they have later fallen into a kind of distraction and loss of creative energy through the inability of their citizens to remain steadfast to common principles or to co-operate to common ends. Internally, they have lost efficiency, and hence vigor and prosperity, because their domestic contentions have revolved about the desire of a part and not about the good of the whole. Externally, they have gradually yet certainly given ground to other nations. \* \* \* What has just been said applies to the United States, and more today than ever before in the history of the country. To remain a triumphant democracy we must have broad and firm co-operative thought and action, resolutely maintained as our public policy and as the policy governing all our industrial and social affairs.

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ties. And the duty of seeing to it that this principle prevails can lie nowhere else than with our business men, who in the last resort must be depended upon for leadership in our affairs.

I want to conclude these quotations with one of the very best, taken from Mr. Elihu Root's Philadelphia address, March 23rd:

The business men of America should wake up—get out of the condition of mind which they have been in for some time past, in which they have taken all sorts of misrepresentations and aspersions, lying down. They should assert themselves; they should put upon foot a campaign of education and instruction for a clearing of the air, so that all over our broad land every American may come to respect every other American in whatever business he may be engaged, so that American citizenship shall be forever for the American citizen a title of respect and regard and brotherly affection. We ought to put an end to the condition in which a number of the people of our country feel no regret at the disasters of the people of other parts of the country. \* \* \* We have had missionaries of reform, missionaries of new theories, missionaries of every kind and character, except missionaries of good understanding. The business men of America should undertake their mission to make themselves understood by the people of America.

There is no one particular way in which social and industrial unrest which is growing all the world over, can be done away with permanently, but it must be cured primarily by education, and co-operation. Just how to find the most efficient means of education and co-operation for all the people is a problem difficult to solve. My own opinion is that Mr. Root and Mr. Harding point out one of the most efficient means to that end; namely, closer personal touch—missionary efforts. A number of thinking men have met recently to discuss industrial efficiency with special relation to labor unrest and radical legislation. They will meet again, and I hope and believe that some good will come out of these meetings.

Meanwhile I wish you all possible success for the efforts of the Business Philosopher. I shall look for future numbers of your series and will co-operate in thought and action.

It is indeed a pleasure to have such substantial evidence

called forth to the effect that some of those occupying places in the world of Commerce are giving such ca thought to conditions as they, at present, exist.

It is high time that all thinking people, both employer employees, give equally careful thought to the matter of best to get together and pull together.

An understanding of the Principle of Service would ave bickerings because it would render self-seeking less pron and the interests of others, more prominent.

It is a true saying that, "like produces like."

Unselfish practices, based upon Principle, produce thei ness in the minds and hearts of others. Remember, ho that the unselfishness which is real, is never practiced for purposes.

One way—and the best way, I believe, to bring about harmonious situation in the industrial world, is for TH ING people—and they are more numerous than woul to be the case at first thought—to contemplate fairly t of the generally prevailing policy of GET regardless rights of others;—the generally accepted idea of "eve for himself and the devil for the hindmost."

That is at once seen to be the opposite of Service. A perfectly clear to one who will but look, that selfishn primary mental attitude is destructive of everything mankind in the mass, just as it is palpably true that analysis that attitude of mind which renders it possib accomplish much for one's self, for permanency and in creasing volume, is shown in SERVICE TO ONE LOWS. It is clear that both employer and emplo; upon those relationships for the purpose of gain. legitimate and altogether as it should be, but those

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ships legitimate as they are will never ripen into real permanency until they include the disposition on the part of each to SAFEGUARD THE INTERESTS OF THE OTHER as a Principle, and is consistently practiced by both.

The terrific cost of the negative attitude, is well illustrated in the present appalling European war. Leaders of governments are but men after all, and their tendencies toward personal selfishness in common with other men, are mirrored in their governmental acts and policies.

Not one in control in any country now at war, but regret it all, I venture to say, and would conclude hostilities at the moment, were his feelings and convictions permitted to rule and guide. Perhaps we would be mightily encouraged if we but knew the infinitesimal fraction of the population of any European country that wishes to keep the fray going.

I believe they've rapidly learned to THINK on the subject, and we who are yet surrounded with the blessings of peace, would do well to take the pointer that it is but a short step from peace to war in the industrial and commercial field when the practices of grab and greed prevail against Service in the sense of "give and take."

Indeed there are those who predict that the present war in Europe is sure to be followed by a conflict between Capital and Labor all over the world, and that this in turn is to be followed by a religious war, until the frenzy of hate and destruction will through its very intensity, reach a point of sheer exhaustion of the world, and until civilization lies prostrate.

Personally I do not believe this, and would not be a party to any such dire predictions, but it cannot be denied that present day antagonisms, ill-founded and senseless as they are in fact and at bottom, might easily extend even to the length

suggested except they be lessened and eliminated gradually at least. The puncturing process is easy if the work be done about with intelligence and purpose.

The bald fact is that men are FOOLS to indulge in tagonisms and hate. That is, they are utterly foolish when they do so; though normally all men may be relied upon to follow their real knowledge. Men WILL follow their convictions. When they come to realize that the rod is bound to them with ADDED WEIGHT upon the back and shoulders of the Hater, they will turn about and seek the peace and safety of Love and Kindness and SERVICE.

#### THEY WILL.

And although the advance skirmishes we see today in the world of affairs, might ripen into a conflict of a most serious nature if not averted, I believe it will be turned aside, and the good sense of men, both in command and in the ranks, will assert itself to the end of a better understanding, which will result in a mutual service one to another whether one is at the capital end of the chain or at the labor end.

The following statistics revealing losses at the front in men and money to date as appearing in a recent issue of The War Digest, will prove interesting and instructive to students of this problem. And let it be noted that these figures are merely with Capital loss—that is of men and money—without consideration of the interest loss represented by the vast number both might have been earning in productive callings had they been so engaged all these months, instead of war's detention.

Losses in men and money:

All countries involved:

Killed, 2,408,000; Wounded, 5,155,000; Prisoners, 1,000; Total, 9,865,000.

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We read that the cost of the war in money runs to a similar huge total as follows:

"Great Britain is now spending about \$15,000,000 a day the war, according to Premier Asquith. Albert Metin, general budget reporter of the French Chamber of Deputies, calculates the war is costing France \$10,000 a minute, or \$14,400,000 day. William Michaelis recently estimated the daily cost of Germany at \$8,250,000, saying forty days of this war cost as much as the whole Franco-Prussian war of 1870-1. Michaelis puts the total cost of the first year of the war at \$15,000,000,000, not including Italy's expenditures, a sum more than fifty per cent greater than the gold production of the world during the last five hundred years. Other estimates are still higher, to \$20,000,000,000 or more."

Now, as everything in the world is either a Cause or an Effect, let us give some thought to the Colorado labor trouble as an example, and to industrial unrest generally, as effects, and see if we can agree together as to the Cause.

The following is one item as reported from testimony of Mr. John D. Rockefeller, Jr., elicited by the United States Industrial Committee appointed to gather data upon the subject.

Mr. Rockefeller: "It is costing us, according to the estimate of the president, about \$1,000,000 to stand for the principle which we believe to be the ultimate interest of those men." (Meaning his employees who did not belong to the union and who he claims did not want to join, but were threatened by the union men and otherwise intimidated.)

The Chairman: "And that is to fight the union?"

Mr. Rockefeller: "That is to allow them to have the privilege of determining the conditions under which they shall work."

Here we see Mr. Rockefeller and his company on the one side, and the Labor Unions on the other, Mr. Rockefeller claiming to be disinterestedly assisting one party of world

to defend their rights from being trampled upon by another party of workmen, and the Leaders of the Unions on the other, doubtless attempting just as earnestly to show that they were bending their energies to safeguard the interests of their followers against the inroads of Non-unionism. Result: WAR TO THE KNIFE. That's the Effect; now what was the Cause?

The CAUSE was SELF-INTEREST. And in the end the Effect was Loss **SUFFERED BY EVERYBODY.**

The Coal Age, says: "In eight months the Colorado coal strike has cost from ten to twelve millions of dollars. This includes Seven Hundred Thousand for the State Militia, Six Millions, Nine Hundred and Twenty-Five Thousand Dollars spent by the United Mine Workers of America, and the Millions lost by the operators."

Now I ask you: WHERE WAS THE SENSE?

The following figures from Harper's Weekly, throw further light on the question of damage to the State of Colorado, which, in the coal strike seems to have been occupying the position of the "innocent bystander."

Her entire revenue (The State of Colorado) however, from this buried wealth, is \$55,000 a year. The coal companies have succeeded in leasing 18,276 acres on a royalty basis of ten cents per ton, but only 5,814 acres are being operated. It is in return for this \$55,000 that Colorado had to suffer the great coal strike of 1914, and is now bearing a \$25,000,000 loss due to the disruption of industry.

If further proof of foolishness and waste resulting from labor and capital troubles is desired or required, let us read the following startling figures, taken from the report of the United States Commissioner of Labor, which show the actual loss in dollars, of all the strikes which occurred in the United States during the year 1900: Strikes have increased both in number and frequency since 1900, and the total cost for the years

1913-14 must have been tremendous. Cost of industrial conflicts in 1900:

|                                                       |              |
|-------------------------------------------------------|--------------|
| Total loss of wages .....                             | \$18,841,570 |
| Total loss to employers .....                         | 9,431,299    |
| Assistance supplied to strikers, by unions, etc. .... | 1,434,452    |

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Total .....\$29,207,321

This makes no mention of indirect loss on account of paralyzing of industry and loss of employment by non-strikers, and so on.

Again I ask: WHERE IS THE SENSE?

The estimated actual direct loss to employees only, of the Calumet Copper Strike, for the six months of its existence, is \$6,525,000. The above is taken from the United States Department of Labor reports, which do not give the total loss to employers, nor the cost to the State to keep order, nor the cost by loss of wages of those not belonging to the union, but who were thrown out of work on account of the strike.

There were approximately 14,500 men on strike for nearly seven months. The chief issue was the question of recognition of the union, which the strikers demanded and the employers refused. The other main question was the demands of the strikers that the companies employ two men for the operation of one man drills, the reason for this demand doubtless being that the use and installation of these drills had deprived one man of employment. That is, with the use of these drills one man's services could be and was being done away with.

My contention is—if GIVING is the basic principle upon which GETTING for permanency and profit depends—that all this proves that the men and institutions involved in misunderstandings which threaten and lead to industrial conflicts, can, neither one nor the other, hope to bring about peace, and

harmony in any other manner than by studying the other fellow's rights and interests, and then GIVING support to them.

There can be no going wrong here, because fundamentally the interests of labor and capital—of employee and employer—are ABSOLUTELY MUTUAL. And no amount of bickering and spite and conflict can ever result in any good, unless it be that through sad experience men may come to learn that which is clearly apparent to those who are not blinded by prejudice now, namely, that there is nothing worth while finally, except that peace and prosperity dependent upon the PRINCIPLE OF SERVICE as it functions in Quality of work or goods, plus Quantity of same, plus Correct Mode of Conduct. "Sandmen"—those who throw sand into the machinery of social and business life—are out of date, whether they know it or not.

It is not idealistic merely to say—"The world is my field, and the race of mankind is made up of my brothers."

It is more than a mere idea—IT IS A FACT.

And it is unfortunate in the extreme that men have not been TAUGHT so.

The concept of SERVICE to one another, as a Principle, is practically foreign to the MASS MIND as a race.

This is due to the failure to so teach the child from the earliest period of its conscious life.

In the world's universal meeting place, the public school, SELF and PERSONAL things have been so accentuated that the whole earth is full of men and women today who proceed as though it was the legitimate thing to get, Get, and GET, for themselves, at whatever cost to their fellowmen and women. As though life and the world were created for their individual, special use, provided they can encompass them, regardless of anybody else.

This is wrong, and the REMEDY lies right here.

The Public School must be lined-up, in its service to pupils, with the concept of TRUE Education—the REAL thing. Education which means DEVELOPMENT of the qualities of the body and the mind AND the heart or feelings. The growing understanding must be brought to realize that individuality is not lessened by consideration for the interests of others, but is ONLY advanced through that practice.

There are four basic reasons why the public schools of the world fail in their full duty to the young mind. First, our school system was built from the top down. That is: The University came first in the old world when instruction in the school room was designed wholly for the Classes—those who meant to enter the service of the State or to enter one of the learned professions. The Masses, those who expected to occupy places in trade or commerce, were barred from attending the University had they wanted to, and thus its benefits were not for them.

Second, the very general belief that education is instruction, has caused the schools of today and for generations back to be largely regulated upon the theory that if a child is INSTRUCTED it will become educated. The truth is the contrary of that. If a child is instructed and DEVELOPED it is educated.

Third, human power—that is, man-power, broadly speaking, is of two general kinds: first, physical; and second, mental power. The human mind functions in three ways: through the intellect, through the emotions or feelings, and through the volitions or will. One who learns to know facts and truths with definiteness, will see the wisdom of getting and staying in harmony with his employers and fellow-workmen, or with his employees, as the case may be. And if education has done

its work with him to the extent of the development of his sensibilities or emotions, until he feels that truth in his inmost consciousness, then he will be far on the road to acting as he knows and feels.

Fourth, the ONE thing which our school systems are seeking to do, namely, to train the intellect of the child, is not being done rightly. The boy or man of real intellectual power is a good thinker, a good rememberer, and a good imaginer.

And right here is the crux of the matter, which I shall elaborate in the fourth installment of this series to be published in the November issue, under "By the Fireside."

## Habit

**H**ABIT is well defined as—"a tendency of the mind to do again the thing done before." It would be interesting to have a gauge for averaging minds, that their tendencies might be observed accurately and measured.

Certainly it is true to a degree that, as the real man is inside, unseen, his tendencies may be observed in a general way as they are manifested through his practices.

Thus, the Inside Man is mental, primarily. And his destiny will prove good or ill in precise degree as his mental tendencies—that is, his habits—are constructive or destructive.

Man's individualism is but a form of speech, as it were, except as he is recognized as a PART of the whole race. And in that sense ALL are vitally interested in the mental tendencies of EVERY "part." If these tendencies are of a

sort leading out to growth and development of a kind that looks to the happiness and greatness of spirit which is the birthright of children of the Most High, it is WELL. But if, on the other hand, they tend toward spiritual dwarfage as the result of mental cramp and decay due to destructive habits, then it is ILL. And right here it is that the Composite Man, the Community, the Race, steps in and corrects matters. It is not necessary that I shall make claim that the latter "should" do this. It is sufficient to state that it DOES. It isn't merely a matter of right, moral or otherwise—ITS ACCOMPLISHMENT IS INEVITABLE. Natural law gets busy. The Constructive influence invariably prevails over the Destructive.

And let me say that at this point it is not a matter of whether one approves or disapproves individually of this or that habit. The "tendency of the mind" which, as a habit, is hurtful to the individual cultivating it, is necessarily marked for restriction, and legal Prohibition is just a sort of "Concentration Camp" for fool tendencies of the mind of man that threaten his destruction as well as society's discomfort and injury.

For example: Comparatively few thinkers today, as a little investigation will prove to you, approve of the habit of alcoholism. They find that it destroys, finally and always, both the individual and the community. They find that users of it are sooner or later found to be unreliable. Not from direct choice, perhaps, but because such unreliability is INEVITABLE if the tendency is not restricted—and then the Community interest steps in and calls it off. Take the tobacco tendency for another example: It is less florid in its effect upon the user, than is alcohol, but it is greatly more insidious. And it literally tends to DWARF

the mind, and destroy the will, until finally the user ceases to have any power contrary to the little lady Nicotine. That is, if the call of the habit of tobacco interferes with such a person's responsibilities, it is ALWAYS a case of the responsibilities "be hanged." Well, present day thinkers are rapidly coming to regard that narcotic as of a destructive nature also, and it must fall under the ban along with others. Not because that ban is a Moral Necessity merely, but because it is the operation of Natural law.

A good many people believe they are the chosen ones to "turn on the screws" in prohibiting this, that, or the other habit or practice. Well, they may be, but let them be advised that if so, it is both first and last due to the **WORKING OF NATURAL LAW** which in such case is **INEVITABLE**, and not because they are morally superior to others who, like them, are free from the hurtful habits they attack, but who may not just yet see it as they do.

Still, there seems to me, to be but little ground for the editorial published in a leading New York paper recently, when it asks the following question—"Are the people of the future to be human beings with souls of their own or puppets of moralistic specialists who shall brood over the country with a blackness of artificial propriety; smothering every spark of humanity, every gleam of joy from the lives narrowed down to the worship of money and the dread of Hell?"

Let that editor know this—that if Prohibition succeeds (and it is doing so), it must be because of the operation of Natural Law, which operation will prove **INEVITABLE**, as these habits like others of similar character are, by Nature, Self-Destructive.

WM. T. GOFFE.

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# The Evolution of the Old Time Store into the Modern Dept. Store

By H. A. FREE.

WE CAN all picture in our mind's eye the old time, country cross-road store, with its usual haphazard display of dried apples, calico, top-boots, wool mittens, etc.; everything seemingly out of place, even to the comfortable cat napping perhaps on a pile of codfish. The ancient log stove occupied the centre of the scene, around which gathered the local philosophers, perched on soap boxes and cracker barrels, solving the problems of the day, and as our dads tell us, "They did it well." There was an easy going, genial atmosphere about the place, the "boss" took ample time to join in the discussions and occasionally, when not inconvenient to himself, would wait upon a customer.

The natives gathered here for the "talk of the town," and "mail time," down at the "Corner," was the event of the day.

The crossroad store was followed by the more "orderly" general village store, where the "Yankee trader," a keen fellow, was always up and coming for a good trade, ready to exchange his wares at prices varying according to the shrewdness of the customer or the whim of the trader.

In those days, the trader went to market perhaps once a year, or when his stock was sold out; bought goods on long time credit and in turn gave his customers "pay when convenient" terms; charges were made, if not forgotten, in a memorandum way, and when paid "cross it out" was the order.

System of accounts; stock keeping; inventories, etc., were not as a rule practiced. In fact, stock taking was the exception rather than the rule. The trader was satisfied to get a living in the business and to live with it, which he did by "tending shop" many long days, open all hours for the trade.

He was the "whole thing"—no subdivided responsibilities in those days—as conditions did not call for pneumatic tube cash carrier systems, adding machines, time registers, etc. The "speeding up" times had not arrived.

As towns grew into cities, small stores multiplied and being widely scattered, caused much inconvenience to the customers who were obliged to go from shop to shop to satisfy their wants, thus the term "shoppers" originated.

Some student of human nature with an aim at money making, by satisfying the purchasing public, conceived the idea of centralizing under one roof these many diversified stores or, as now termed, departments, arranged to suit the convenience, comfort and pleasure of patrons.

That the public took kindly to this method of retailing is evidenced by the many enormous department stores throughout the country.

In these days of rapid progress, when time and money are almost synonymous, the public appreciate the opportunity to buy all classes of merchandise in one store, rather than to travel the busy streets, exhausting their time, strength and patience.

A few years ago, out in Illinois, a protest was raised and efforts made to legislate against the first department stores in Chicago; the argument being, that these big stores would ruin the small ones, but it was readily shown that the department stores were conducting trade on the same principles as did the crossroad store, except on an enlarged scale, with increased facilities for classifying the variety of goods, separating the calico from the codfish, eliminating the sleepy cat and the old sweat-box stove. In fact, these big stores helped, rather than retarded, the growth of the small stores, as well as the community, by attracting more people, thereby creating active trading centres, and today these results follow wherever large stores are established.

The development of the modern department store is one of the marvels of this commercial age. Its perfection of organization, its business systems, its diversified classification of merchandise, obtained from all parts of the world, make it most interesting to the student of economics, as well as the business man.

Why do these great department stores succeed? Because this is the day of combinations; because economy is the watchword; because service coupled with variety and always something new, attracts humanity, because the management surround themselves with heads of departments of management that there should be encouraged a sort of "community of interest," as well as better service to patrons.

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No employe can possibly be indifferent to such a mark of attention on the part of the management. Human nature is about as it has always been; it needs sympathy and encouragement. Win the heart and you have already won the head and hand. This combination means true loyalty and the stronger the loyalty existing between employer and employe, the stronger the safeguard for both. It should be the aim of every merchant to make his store policy one that is calculated not only to win trade, but the good will of his customers, as well as the hearty co-operation of every employe within his store.

If a merchant takes a kindly interest in his help, they will not only advertise it more favorably outside, but they will work for him with greater faithfulness inside of the store.

I believe in the value of enthusiasm in business, that the minute any business lacks enthusiasm, the backbone is taken out of it. That there must be all-round enthusiasm. Emerson said, "Every good commanding movement in the annals of the world is the triumph of enthusiasm. Nothing great was ever accomplished without it."

In these days of keen competition, "service" represents a large degree of difference between failure and success. Show me a concern that renders enthusiastic, first-class service to its patrons and you are showing me a successful concern. The reputation of a business concern is but the reflection of the combined reputation of its employes. Then let us give these employes a chance to realize a measure of responsibility that quickens self-reliance and pride in their work. Give them a goal to work for—the assurance that those above them are interested in their work—the thought that others are watching the outcome of their efforts—a cordial relationship between those working together.

The Management of the store which I represent, recognizing the important effect that such conditions would have on business, asked ourselves this question, "What are we doing to arouse an energetic, wholesome, conquering enthusiasm among our employes?" It was then several years ago, that we conceived the plan and suggested to our employes the formation of a "Store Employes Club" for reciprocal benefits and obligations.

In outlining the plan which we practice in our store at Lewiston, I do not offer it as a model, but will say that it has worked very nicely in our business. This organization is known as the Coworkers.

Club of The Great Department Store, established to increase the efficiency of its members and to add to their social and business opportunities. It is a self governed club, purely democratic and has for its object, the advancement and the education of the employes and the strengthening of their interest in the business. It is governed by parliamentary rules, its officers being elected quarterly by written ballot. It has committees on advertising, accounts, arbitration, entertainment, executive, merchandise inspection, membership and coworkers' relief. The entertainment committee has managed various entertainments for the club, both private and public; during the winter in public halls, etc., and during the summer by excursions to the country and seaside resorts, and they have proven in every instance a big success, both entertaining and instructive. The coworkers' relief committee assists needy coworkers in case of sickness or accident, special relief funds being at their disposal with the advice and consent of the club. Every two weeks this club holds its meeting in the reception room of the store. Papers are prepared which pertain to the welfare of the store and improving the efficiency of the service. A general discussion follows, whereupon recommendations are made to the management and are given due consideration.

None of the employes have a financial investment in the store, yet any who have been in continuous employ for six months are eligible for membership. In fact the membership is made up of all classes of employes including night watchmen, delivery men, porters, engineers, etc., and all of them from the President to the humblest employe are beneficiaries in our special profit-sharing plan, whereby each coworker receives at the end of each six months, a cash dividend based upon his salary. The amount of the dividend declared is determined by the profits of the business and voted upon by the board of management, after providing for the contingent, reserve and surplus funds. The dividends have ranged from five to twelve per cent each six months.

I believe that the employe who works to the full extent of his powers for the welfare of the concern which employes him as a "working partner" is deserving of reward beyond his daily wage and the self-satisfaction of having done his best, and I believe that the purely equitable way to base such a dividend is upon the salary which each employe earns. I hold that the elevator boy is just as important in his position, as are those of a so-called higher position, in so far as he

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performs to the best of his ability and, satisfactorily, the duties devolving upon him. Each coworker receives two weeks' vacation with full pay and is given one-half holiday each Friday afternoon during July and August. This Coworkers Club brings the clerks together socially and tends to spread ambition on their part, improves business and is surely meeting with the hearty approval of the public.

There are degrees of perfection that constitute the reputation of every business concern and in our plan of practical co-operation and profit-sharing, as it has worked out, we take a justifiable pride. The plan proves very successful and has resulted in a marked improvement in the efficiency of the employees. Every member of the club is made to feel that he will be compensated for everything contributed by him to the success of the institution and all are on their mettle to do the most possible for the common weal. Thus, we have a modern illustration of the old saying that "in union there is strength" since the power which this club represents is centralized for the benefit of all concerned. This club causes a reciprocal feeling of confidence and respect between the Management and employees, all realizing that general efficiency is required from each coworker, and that "Each for all and all for each" must be put through daily practice to bring the best mutual benefits as well as financial rewards on dividend days.

We have one rule, "Be true to your highest self" which is much respected. Contrast these methods of retailing with those in vogue a few years ago, when extremely long business days, small rewards and almost a lifetime were devoted to getting an opportunity to learn the business, and we will conclude that the "Evolution from the Old Time Crossroad Store into the Modern Department Store" is a progressive step, well taken, exemplifying push, perseverance, progress and prosperity.

### **The New Village Store.**

The village store has changed a pile,  
Or so it seems to me,  
It's different in stock and style  
From what it used to be;  
The cracker barrel's vanished now,  
The prunes have gone from sight,  
There's nothing left around, I vow,  
To tempt your appetite.

There's no place for us to sit  
That used to haunt that store,  
Our wisdom and our native wit  
Aren't heard there any more;  
The place is all so spick and span  
And citified and smart  
It's simply broken up the clan  
And cracked each loafer's heart.

I know it's making money fast  
Since it has changed its ways;  
It never made much in the past—  
But those were good old days!  
It was the meeting place, the hub,  
In that glad time of yore,  
It was the forum and the club—  
And now—it's just a store!

—Advertising World.

## Aspiration

Aspirations lift us upward  
From the morbid cares of life—  
Tho' we stand amid the turmoil,  
We're unconscious of the strife.

When the billows would submerge us  
And the lifeboat's lost at sea,  
Calmly step upon the waters  
As He did at Galilee.

If 'twere not for aspiration—  
We'd be fainting by the way;  
But the ideal vision beckons,  
Pointing from on high the way.

Something yet is for us waiting  
Ere we drink the "hemlock cup."  
Make an effort, aye and conquer—  
With the gods we yet shall sup.

Have an Ideal! Hold it sacred—  
This will guide when all is dark.  
Tho' the storm clouds may be gath'ring,  
On this sailboat now embark.

Float away amid your visions;  
This will calm the surging tide—  
Placid now become the waters  
As—subconsciously—we glide.

Aspirations—ideals—visions!  
Lift the burdens from the heart,  
Giving peace and poise and purpose;  
Softening e'en the cruel dart.

When the cares of life assail us,  
Let each then—a picture see  
Of the soul's divine possessions,  
Which none may take from thee and me.

—Contributed.

# The Influence of Inflexible Purpose

By PUTNAM DREW, New York,

Advertising Manager for The R. E. Taylor Corporation, Eastern Distributors of The Garford Motor Truck Co.

THE very title of this article carries one's mind back involuntarily down through the ages to visualize the men who have achieved great success—of nations established—of religions inspired, and the mental journey reveals that all was due to Inflexible Purpose, more than to anything else.

THE ONE THING which differentiates men is INFLEXIBLE PURPOSE.

EVERY man who stands out apart in the history of the world has been, it is true, an idealist. But that Inflexible Purpose that never ceased trying to make his ideals concrete was the differentiating element. That was the thing which set him up among and above his fellows. Such a one having conceived a PURPOSE, found its influence upon his fellow men to be in direct proportion to the INFLEXIBILITY with which he adhered to it.

An idea, a purpose, may be the very finest and grandest in the world of thought, yet if the possessor of that thought or idea does not push it forward powerfully and wisely, it will dissipate like the morning mist, and be of no influence for good whatever.

GOD is God because He is the highest development of INFLEXIBLE PURPOSE. HIS laws are immutable—ours are mutable. Man-made laws are mutable because we have not the power to carry forward our purposes with like power of Inflexibility to that of God's. GRAVITY never ceases to draw. Its inflexibility of purpose is the most powerful influence in the machinery of the physical universe. And so with other forces sent out by the Godhead.

If one but stops to think—is it not always the "things which make for righteousness" that LAST and WIN, while the things that make for evil perish? Take The New York TIMES, for an example: But a few years ago that paper set high in the commercial and newspaper world, this slogan—"ALL THE NEWS THAT'S FIT TO PRINT"; and no longer do newspapers in that great city DARE to do or allow the things once permitted. To a man who knew the fourth estate as it was repre-

sented in New York City thirty years ago, and has noted the change for the better, which is apparent today, there is no difficulty in placing the credit. Inflexible Purpose was the guiding star. And although men said it couldn't be accomplished, The TIMES did succeed in keeping its columns free from tainted advertising.

The dog sits on his haunches hour after hour barking at the moon because he ignorantly hopes that SOMETIME it will drop out of the sky to the earth for him to play with. But it never does fall. That is the difference between God and His creature, man. Even the best and wisest man SOMETIMES "falls down"—HARD. But if the PURPOSE is there, and he INFLEXIBLY adheres to it, he will be seen to "go to it," once more on the same old lines.

It's a great thing to have achieved the reputation of possessing an INFLEXIBLE PURPOSE. For the salesman such a purpose based upon a consciousness of virtue enables him to make an effective argument much oftener than would be the case if he knew that what he represented was a "bluff." That knowledge would show in his eye as well as in his talk. Inflexible purpose on the part of the house or institution to offer or supply nothing to the trade but the best, renders the efforts of salesmen practically invincible.

Old Noah was near enough to the Godhead in those old days, to receive as Divine Truth the statement that there would be a flood which would cover the whole earth, and drown the people unless they repented and PREPARED for its coming. He so believed it that he ACTED at once and went to work building the Ark. Despite the jeers of those who watched him building that great structure there ON DRY LAND far from water, Noah kept right at it—with INFLEXIBLE PURPOSE. Glad we should be that he did, for if he hadn't we would not be here today. And pretty soon "the floods came" and kept on coming until the scoffers—those who could swim—began to crowd round his boat begging to be taken in.

So, I believe, it does often happen to you who place principle above cheap money profit as you go about your selling campaign. You get the sneers and jeers of those who scoff at you for "attempting the impossible." But SOMEDAY, if you are in right, those same people will flock to you as to an Ark of Refuge and beg you to let them in. They will have discovered in the flood of business disaster that there is just one

Ideal able to save them, and that ideal is the idea of SERVICE as a PRINCIPLE.

One of the shrewdest men and most capable salesmanagers I ever knew, makes it one of his life's principles to declare and practice the following: "There is NO MONEY in being forgetful of our trust and thereby forfeiting the confidence of the buying public."

But the existence of a purpose, however inflexible, in the mind of one who doesn't make it known to others, is of no account. It will never INFLUENCE men unless the man who has it DOES something with it. If a manufacturer of motor trucks for example, had the most "inflexible-est" purpose imaginable to produce the most honorable, the highest class truck in the world—if nobody knew that fact, of what good would the most highly intellectual "inflexible purpose" amount to?

To possess an inflexible purpose; to make that purpose manifest; to drill right straight along on that line like Grant did, "if it takes all summer"; to KNOW that your purpose is based upon right principles; and to BOOM it, PUSH it, and BELIEVE in it, makes a God-Man indeed. It's a great thing, my reader, this UNALTERABLE, INFLEXIBLE PURPOSE made manifest. It can lead a man to either heaven or hell, to either success or failure. Its influence is beyond compare for either good or evil. But turn it into the right direction, and the result is ALL-POWERFUL FOR GOOD.

So we ought to be proud of men of our times who have conceived a good purpose, and who have the mental, moral and physical stamina to STAND RIGHT UP TO IT and cling to it through all the obstacles opposing with an INFLEXIBLE pertinacity that wins.

These be the men who LEAD—who GUIDE—who make their impress upon the times and leave it for the edification of the generations to follow.

We are all better because Shakespeare, Columbus, Martin Luther, Isaac Newton, Washington, and all the Grand Army of the Elect whom we follow and lean upon and respect, lived and acted.

No matter what else may SEEM to be important, there is only this ONE thing that is; and that is expressed in the following words:

HAVE A RIGHT PURPOSE; AND FOLLOW IT INFLEXIBLY.

# The Veteran Requisite

By E. HARRIS CLARK

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**D** ID you ever look at the new moon, or the first star of the evening and make a wish?

The business world is divided into two classes; only two, and the line is plainly drawn.

The public places a man in one of these classes at a glance. There is no hesitancy, no confusion.

A man is either practical in business or else he is an impractical idealist. There is no getting around it.

If the man who is guilty of idealism merely, has unlimited capital he can continue for an indefinite period, in his place of business, but not in business. As far as the business itself is concerned, it is like a picnic without people. The secret of any business is, really, no secret at all. The open sesame to mercantile success is advertising!

The practical man advertises judiciously, liberally and, above all, continually!

If you were in a large dark room with your best girl, in opposite corners, and you should throw to her a silent kiss, what effect would it have on her? About as much effect, of course, as it would just to wish that the public would rush in and buy your goods without a genuine, warm, pulsating, worth-while invitation!

Do you realize that the individual shopper has his or her lists or program made up before leaving home? Do you see what an important factor advertising is in the making up of that shopping list?

If the man in the dark room had been practical he would have pursued a different course, and practical results would have followed. But he was guilty of impractical idealism. He did not advertise!

What can you expect from making wishes at the moon or stars? If any good results came of it, even then it would be out of harmony with the natural law of making your own destiny. If you wrote home for money and never sent the letter, would it get you anything? If you use good, common, working sense, you can bring about a condition of business which will be highly satisfactory.

Anything that depends upon public patronage for its life must be kept in close touch with the public. There must be no atmosphere of

stery between seller and buyer either. State prices and stick to them. Men and women want to know the price, and they should have before they go in to buy.

There can be no system where there is no advertising. Prices of articles are very likely to vary, and when they do, the buying public fluctuates, and then the pseudo dealer is lonesome.

Does it pay to advertise? Does it pay to have a buyer for your merchandise? There is quite as much sense in the one question as there is in the other.

Specialize rather than generalize in your advertising. Generalization is too meagre and is tiresome to the reader. A few things well said and said plainly, prove better than a myriad of mysteries. Something simple, curt and appealing is quickly and easily digested and is sure to act on the public's pulse, and hence upon its purse strings.

A terse truth told today in an advertisement brings results quickly, though assuring the attention of the reader tomorrow. But don't try to crowd your whole store into today's ad. Save something for tomorrow—then you continually have a pleasant and profitable surprise for your patrons.

A liberal appropriation for advertising will develop the selling end of your business. The selling end is what the commercial world flocks to. It requires brains at this end—remember that.

Of course, there is a time to sell goods! Sounds funny, does it? Well, there is, and the preferred time is, today! Every day you allow goods to remain on your shelves they depreciate in value. This is caused by rapidly changing styles, colors and texture, season, handling, wear, storage, etc. These things have to be counted in because they are there—each one a little, the whole a good deal. The more quickly you can clean up your stock, the more easily you can avoid these small losses, which all together make a big one. But if not today then tomorrow—and the only thing that will move them is alert advertising!

Attractive ads with attractive prices will do the business; provided, well, what's the use? I tried to put aside the impulse, but I find I can't do it and be just to my subject and the reader. I just must have word to say about that clerk whose improvement in person must be a measure, finally, of increased sales and larger net profits.

He, or she, is IT.

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No puffed craniums now, my friend clerk. You are "it"—either for success or failure, and of course, you mean as well as want to make it **Success.**

And the way to be "it" for success, is to seek for mastership in selling.

There are many problems which face one who spends eight or ten hours a day on the floor or behind the counter, and they're all **PURELY PERSONAL.**

Here're a few suggestions:

"How can I increase in power to make the 'looker over' into the buyer?" "How best to part with visitors who do not buy that future trade may be insured?" "How best to deal with people who speak or act disagreeably?" "What personal qualities do I most need to cultivate for success?" "How best can I serve the store after business hours?" etc., etc., and then some.

There are just three **MAIN** questions for everyone to ask and then **GET** answered. They are: What? Why? and **HOW?** Every retail salesman and woman, and all of us who are not retail clerks, should persistently ask these questions at every step, and **GET** them answered.

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## Messrs. Credit Man and Salesman, Coalesce! Co-operate!

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**T**HE Salesman and the Credit Man in their divisions of service represent two separate and entirely distinct interests, although each is a part of the composite salesman, the house itself—units in the institution as a whole.

The Salesman's interests and responsibility are all for the extension of trade, primarily—making sales—securing **NEW** sales connection at every point possible, while enlarging the patronage of steady customers. That's what his title—"salesman"—as a first analysis, really means.

The Credit Man's responsibility and interests are first of all for **SAFETY**—for that safety from loss which might result from undue laxity in the matter of granting credit to new patrons, and extending the credit of old ones. It is his separate and distinct business to

SAFEGUARD, first off, the firm's financial strength, and, secondly, to make it impossible, so far as he can, for the inexperience of untried people in trade to wreck themselves and business generally. Unwisdom in buying and recklessness in selling demands this safety-valve, and the credit man stands in the way of these whether they be due to deals engineered within the house or on the field.

Now, the question is, or rather the questions are, first, HOW CAN THE CREDIT MAN HELP THE SALESMAN? And, second, HOW CAN THE SALESMAN HELP THE CREDIT MAN?

When these two units of the institutional salesman "HELP" each other, then business will increase and losses due to unsubstantial connections will decrease.

But it requires just that—"help."

The Salesman must curb his natural tendency and desire for "orders" and subordinate Sales Records to Safety Records—seeing to it that he gets ALL the business POSSIBLE from present connections with undoubted financial strength, while withholding pressure in the case of a weak brother. Seeing to it that before "going after" the trade of new people, he makes careful and discreet investigation of their standing as to cash balances and prospects for permanency in trade. In short remembering that SELLING goods involves more than merely the distribution of goods; that selling is the business of the WHOLE institution; and that Salesmanship is "The Sale of Goods for Profit." Profit, whatever the total quantity of goods distributed, is measured, finally, by the Credit Man's Rule—MINIMUM LOSSES.

Thus the Salesman may help the Credit Man.

The Credit Man must, while not relaxing a particle in his rule of safety, be alert to constantly broaden his outlook. He must STUDY conditions on the field as they confront the Salesman, and qualify himself to effectively co-operate with the Salesman and to guide him concerning the PRINCIPLE of Credits. He must do this, not as though he were a schoolmaster guiding the tottering and uncertain steps of an infant pupil, but rather as one of the officers of the corps, of which the salesman is another, each having his specialty duties and powers. The Credit Man must cause the Salesman to feel and believe that he WANTS and MEANS to help him SELL—that is, DISTRIBUTE goods for profit, which is the business of all, and not at all to curb his legitimate functions.

Thus the Credit Man will help the Salesman, and the two working in perfect harmony, will place their house or institution—the salesman in the larger sense—firmly upon the HIGH road of PERMANENCY OF TRADE AND PROFIT.

Now, take a glimpse at conditions whenever the Distributor—the salesman—and the Conservor—the Credit Man—are working at cross purposes. What is the result?

LOTS OF SALES MADE AND MONEY LOST, or CREDIT TOO RIDIDLY CONSERVED AND MANY GOOD SALES LOST!

Neither Salesman nor Credit Man dare look at that picture and stand separate.

They MUST co-operate and coalesce.

WM. T. GOFFE.

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## “The Health Manager”

How to Get More and Better Work Out of Ourselves and Others

By C. M. DOUTHITT, M. D.

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**I**T WOULD be extremely interesting (and profitable) to know just how much of the poor work of the world is due to physical inefficiency.

Quantity and Quality of work and Right Mode of Conduct depends greatly upon how one feels. It is utterly impossible for one to do his or her best work, either mentally or physically when the sense of physical well-being is lacking. It is hard to look pleasant and talk of the excellent quality of goods to a customer when the stomach is crying out from abuse. One cannot do rapid and accurate mental work with a bursting headache. Neither can an individual do justice even to mechanical work, such as feeding a machine, who is suffering from poisons generated in the body. Again, one in poor physical condition gets tired easily—and fatigue is opposed to good work. Control of body and mind is lost in proportion to the severity of the fatigue. The brain is just as dependent upon good pure blood for its working ability as the muscles, for we think with our blood—and efficiency depends to a large extent upon how keen and active the mind is.

The average man realizes that the athlete, in order to be proficient, must train that he must keep fit; but he fails to see that in order to

to his best mental work he should train his body with as much care as the athlete does his. Not in just the same way, but he should train nevertheless.

"Many people go through life with dull tools. The edge is off their energy; their ambition is dull; their initiative lags; their enthusiasm is exhausted; their will-power is weak; their intelligence is blunted; all their powers are at the minimum instead of the maximum of efficiency, because they have neglected their health or in some other way reduced their efficiency by failing to keep fit."

Machines of all kinds have been studied with the minutest care to ascertain the best possible way of running them in order to get their maximum work without undue wear and tear. The capacity of these machines has been greatly increased—in some cases doubled and trebled. Millions of dollars have been expended in bringing machines to perfection only to be soon thrown aside for something better.

But how about the human machine—the most marvelous and intricate machine that exists? How much pains have been taken and how much money has been expended to perfect it and keep it in condition to do its maximum of work without injury?

The average worker wastes a tremendous amount of energy by not having control of his body. In much of his work he is constantly bringing into action muscles which are not only useless for the work he is doing but actually interferes with it. People are not trained to handle their body machine effectively.

Then, how about the general health of the average worker? At least ninety per cent of all workers are compelled to lose more or less time from work because of sickness—most of which could be avoided with a little knowledge and care. It is estimated that upward of three billion dollars annually are lost in the United States from avoidable sickness. But perhaps the greatest loss to the employer comes from the workers who are able to be at their places but because of some bodily disturbance are not able to do their work as rapidly and satisfactorily as they otherwise would.

Here, then, we have three conditions which mitigate against capacity work.

1. Inaccuracy and awkwardness through lack of proper training.
2. Loss of speed, muscular and brain control (efficiency) from too easily induced fatigue due to ill health.

### 3. Loss of time due to avoidable sickness.

If large employers of labor have ever given this matter any thought they must have been impressed with the loss they sustain in a year's time due to these causes.

#### There is a Remedy.

Is there anything that employers can do to overcome these causes of inefficiency among their workers? Many firms are already doing much by compelling an applicant to pass a medical examination before employment. This eliminates at the very start many who would cause a loss to the firm employing them. In addition to this, care should be taken not to hire those whose habits are conducive to poor health in the future. Heavy or steady users of alcohol and tobacco or other poisons, are bound to suffer from their effects in time. Likewise, over-feeding, lack of proper exercise, rest, sleep, etc., just as surely undermine the health. Of course employers can determine and govern these habits only to a limited extent, but a propaganda of proper education along this line would accomplish great results.

It is surprising how ignorant and careless the average person is in regard to taking the proper care of his or her health. Most business men do not treat their own body with one-tenth as much consideration as they do their automobile.

The average length of life is increasing—but not after middle age. From there it is decreasing—due to bad habits of living. Medical science is saving many of the babies and getting control of some of the infectious diseases, but deaths caused by cancer, diseases of the heart, blood vessels, kidneys, and liver, are rapidly increasing.

It seems to me that all concerns employing five hundred or more people would profit by employing a "Health Manager," that is, a man to look after the health and physical efficiency of the employees.

#### Qualifications Required.

In the first place he should be a man with medical training—skilled in physical and medical examinations and able to do clinical laboratory work. He should, himself, possess a good body, in good condition, under good discipline that he might set a good example. He should have a thorough knowledge of physical education and hygiene, and ability to teach. He should be thoroughly imbued with an enthusiasm for health and physical efficiency—not only in himself but others.

What could such a man do for the health of a large number of employees?

1. He could act as the examining physician for new applicants.
2. He could examine all employees occasionally, say once a year. In these examinations he could discover many diseases in their incipient stage, thus warning the individual in time to be cured. Habits which are causing bodily troubles would be detected in some cases and the worker induced to change them before too late.
3. He could act as a consultant for all employees at the first indication of sickness, and with his medicines and advice nip many a "sick spell" in the bud.
4. He could give lectures on health and hygiene to all employees, teaching them the conditions which cause sickness and how to prevent them. While knowledge alone is not a guarantee of good health it produces far less disease than ignorance.
5. He could direct exercise periods and teach rational physical education to the workers—instructing them how to rest and relax, and how to get control of their body. These things can be made intensely interesting by the man who knows how.
6. If this "Health Manager" has also been trained in the Principles of Personal Efficiency he could be an inspiration to his people for more and better work.

Such a man would, in my opinion, not only save thousands of dollars annually to a large concern but would be doing a humanitarian service to employees. "Health is the first wealth."

Your Memory—good or bad—will either make or mar your future.—Cobb.

In the practical, as well as in the theoretic life, the man whose acquisitions stick is the man who is always achieving and advancing, while his neighbors, spending most of their time in relearning that they once knew but have forgotten, simply hold their own.—James.

# But One Thing Can be Worse Than a "Quitter"—

And That Is the Fellow Who Is Afraid to Begin

**A**RE you afraid to take hold of new things?  
Do propositions that are new to you, give you the shivers?  
Does the fear of failure prevent your attempting new ventures?  
**LET'S DISCUSS THESE FOR A LITTLE.**

Had our forefathers of 1776 all been fearful of change or advancement in national life, what would be our status today?

Had the opponents of human slavery been afraid of attempting the elimination of that evil from our escutcheon as a people, what would be the character of our Republic today?

If men who now occupy the high places in commerce and industry had yielded to the temptation of "what's the use," how far from the positions of subs would they have gotten?

If there was no fundamental principle in the universe of life by and through which man might rise and grow and develop and increase, what difference would there be between chances for him and the hog—I mean the four-legged one?

In case the employer of the earnest, ambitious, loyal, and efficient employe, should possibly prove unappreciative and unfair, that's the employe's chance to **DISCHARGE** his employer, or buy him out, or start a competitive business and **FREEZE** him out. It may be done, and it **IS** being done every day by individuals who **PRACTICE** Quality, plus Quantity, plus **Correct Mode of Conduct** in their service.

**SERVICE** is a **PRINCIPLE**, and Sheldon truly says: "He Profits Most Who Serves Best."

WM. T. GOFFE.

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"Don't give up the ship," especially friendship, courtship, and stewardship." —Sam Rud Cook, in "The Blustocking."

Intensive, rather than extensive advertising, is—if you will pardon the terms—less expensive.—Watson.

# Sentence Wisdom

By ANDREW OUTZEN.

Personal Improvement involves a study of, and an obedience to, the laws of Righteous Conduct.

Unfailing Confidence in our ability to conquer is the inner motive of all successful life.

Whether or not life is worth living, depends upon the one living it.

Out of our determination results the fruition of our life.

Each one builds—in a separate star.

The only step we can take in advance is the next one.

It is far better to give ear to life's intimations than to wait until they become commands.

We cannot afford to linger indifferent to progress. Life as a growing process is always a pushing one, always a consumption of the present behalf of the future.

It is indeed fortunate that life is so charged with Confidence and hope that Fear of Failure is admitted with some degree of difficulty.

A bird falling from its nest finds the disaster turned into the discovery of its powers of flight.

The Oyster mends its broken shell with a Pearl.

"Big things" are better done by first attending to the many little things that lie close at hand.

Life exists as a continuing experience.

We find shells lying on the beach, but for pearls we must dive.

The sweetest scents come from the breezes that scatter the roses.

Lincoln's idea of a virtuous continuity was in harmony with his words: "Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow." And his "With malice toward none, but charity for all," stands an example of Christian Service among men for all time.

Clouds obscure most skies at intervals, for they are native to all quarters, and the splendors of sunrises and sunsets appropriate them in their beauty.

Consistency is a jewel. Stick-to-it-ive-ness is consistency in practice. To those "Pikes Peak or Bust" seekers we've all read about,

there was neither too much dust nor too much mud, too little wood nor too little water, too many Indians nor too many buffaloes, nor any other thing of trouble and disappointment, sufficient to cut short their set purpose to reach and scale the mountain.

Entanglements of business relations, resulting from repellent and conflicting interests, decrease the value of our work and check self-improvement. When they become increasingly distasteful the wise and prudent course is to resign and withdraw rather than to be exposed to those accidents of fortune which might make resignation impossible or compulsory.

"One ship drives east and the other west  
With the selfsame winds that blow;  
'Tis the set of the sail and not the gale  
Which determines the way they go.

"Like the winds of the sea, are the winds that blow  
As we voyage along through life.  
'Tis the set of the soul which decides the goal,  
And not the storm and strife."

—Edwin Reynolds.

Fidelity is a noble quality, and in order to really SERVE we must be faithful. If we cannot be loyal to our employer's best interests, we would better find another place.

It is difficult for any combination or accumulation of misfortunes to overcome the buoyancy of good health, just as no multiplication of personal gifts, mental and moral and volitional, can altogether lift the depression of ill-health. Health smooths the way for other blessings.

If labor, in itself, were burdensome, its gains would but poorly compensate for it. As a matter of fact, however, a close view will demonstrate that our years of occupation are the pleasurable ones, and the years of repose, the weary ones. Our pleasures are gathered very largely along the highways of toil, amid duties enforced by stern necessity or exacted by the desires of ambition.

When it comes to personality, even Man Friday on leaving the island admitted that he owed much to Robinson Crusoe.

Give credit to the talent of others, not underestimating their ability. Believe that your competitor is strong, and that in order to win success in the face of his competition you must DO YOUR BEST.

Do not look with contempt upon Shakespeare or Milton because they knew nothing of alternating currents or Pelton water wheels.

That incurable disease known as "inflammation of the ego," is due to the idea that one's own view of this or of that is the only correct one.

Man should be clear and concise in expression; whether through designs, drawings, mathematical determinations, or words. Even the facial gesture, small though it be, may yet be sufficient to answer the purpose in a delicate situation. Notable suppression is often discernible, yet in another sense one's feelings may find relief only through manifest expression. **TRY AS YOU MAY YOU CANNOT BLUSH TO ORDER.** Language is the mirror of thought, just as smiles make the armor of the soul.

Let us have ideas of our own. Let us be decided, conceal or reveal, accept or reject, and exhibit an individuality of our own.

Let us not qualify our views with "I guess," "I fancy," "It seems to me," or other prefixes of the nature of these, as they tend to weaken our influence and standing with others.

Few of us have the courage of our convictions. We allow others to smother them the moment they become known if they become known at all.

The world within interprets the world without, just as outwardly our lives and practices interpret the world within us.

Let us not attempt to cover our own errors by inflicting censure upon others. The capacity to admit one's own errors and responsibility is a measure of genuine strength rather than weakness.

Development and growth follow responsibility. Accept it with gladness.

When you know how and where to look for information, then you have the theory of the first step in education, i. e., the Infilling step.

Learn to live in contentment with small means. Do not make a splurge of life. Seek for refinement, not fashion. Yearn for elegance, not luxury.

Duty becomes irresistible when it is recognized as a **PRIVILEGE**. Make the most of the talents given you.

The uncouth cowboy expressed the idea when he said: "Life ain't in holding a good hand—but it's in playing a poor hand well."

## Who Can Qualify?

**A** CORRESPONDENT recently sent to The Business Philosopher, the following declaration of principles:

"Humanity is my family, the world is my field, and to do good is my religion."

The B. P. believes that this superb declaration is measurably true of the correspondent mentioned. Possibly even more so than he is aware of. Previous letters would seem to indicate this. Think it over: "Humanity." That includes EVERY man and woman, boy and girl. It makes no comfortable exception of the perverted or weak specimens. All such are members of the Family. The field of each one of us far extends those lines bounded by neighborhood or immediate business as ordinarily understood. Mankind is the field. To "do good," cannot be beaten as a measure of personal worth. To DO GOOD calls for genuine understanding, however, of the field in which we move and have our being, including a right understanding of one's own personality and powers developed, as well as those of those fellowmen whom we contact ourselves with. KNOWLEDGE, WISDOM, JUSTICE, as well as 60 or more other qualities of the whole man, measure our Man Power to "do good."

Still, the declaration above repeated is so remark-

able when judged from the viewpoint of possibility, that The Business Philosopher is prepared to place on its list of readers, any man or woman who **ACTUALLY LIVES** the declaration as quoted above, in his or her everyday life. The Business Philosopher will consider it a real privilege to place the name of such on its complimentary list.

This is not a challenge, it is merely an expression of our real wish and need to come into intimate relationship with men and woman of the character suggested. And the more, the better for us. We merely ask such as respond to this suggestion with statement of the necessary principles, that he or she make plain to us his or her experience on the plane outlined.

In your reply, please state your attitude toward one who has reached "that stage of experience in life where pleasure, recreation and entertainment are found in labor for, and **SERVICE TO** others."

WM. T. GOFFE.

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## An Ode to S-E-R-V-I-C-E

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The world has been waiting for you to come,  
To solve its problems and help it along.  
There are many things that none else can do,  
And that is the reason we've been waiting for you.

We want to know how to make a success  
Of the babe that came, our home to bless.  
We want to know how we can pay our bills,  
And how we can cure our many ills.

How can we hire the man that we need  
(A most vexing problem, this is indeed),  
Who in difficult places, his brain can use,  
When he wants more wages, we can't refuse.

We need the man who has got backbone,  
Who can grit his teeth, and go it alone.  
Who uses good judgment, and is willing to SERVE,  
Who under trying conditions, don't lose his nerve.

Now the place to start, is not very far,  
In fact we are in it, LET'S START WHERE  
WE ARE.

By storing with knowledge our own fertile brains,  
They will carry us through in sunshine or rain.

SERVICE! SERVICE!! Is the cry that arises,  
In this busy world, it means sacrifices.  
If you wish to know how to be a success,  
Give the best that is in you, THE WORLD  
DOES THE REST.

I. H. SAYMAN.

The Series of Special Editorials by Mr. Sheldon, now running in The BUSINESS PHILOSOPHER, proposes to relieve the strained relations existing between employers and employees, by the application of a plan that goes to the very root of the evil and eradicates the CAUSE of dissension. He proposes to turn the SPOT-LIGHT of Public Opinion upon the conditions that exist, in order that the public may KNOW how urgently the call is for that CALM and SERIOUS consideration of them that will result in JUST Action.

If you are impressed after reading these editorials, mention them to others. We will be glad to forward back numbers. Mention the number desired if any one special.

THE BUSINESS PHILOSOPHER,  
AREA, ILLINOIS

# The Heights

By ELLA WHEELER WILCOX.

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I cried, "Dear Angel, lead me to the heights  
And spur me to the top."  
The Angel answered, "Stop  
And set thy house in order: make it fair  
For absent ones who may be speeding there;  
Then we will talk of heights."

I put my house in order. "Now lead me on!"  
The Angel said, "Not yet;  
Thy garden is beset  
By thorns and tares; go weed it, so all these  
Who come to gaze may find the unvexed rose;  
Then we will journey on."

I weeded well my garden. "All is done."  
The Angel shook his head.  
"A beggar stands," he said,  
"Outside thy gates; till thou hast given heed  
And soothed his sorrow and supplied his need,  
Say not that all is done."

The beggar left me singing. "Now, at last—  
At last the path is clear."  
"Nay, there is one draws near  
Who seeks like thee, the difficult highway.  
He lacks thy courage; cheer him through the day.  
Then we will cry 'At last'!"

I helped my weaker brother. "Now the heights,  
O guide me, Angel guide!"  
The Presence at my side,  
With radiant face, said: "Look where we are now!"  
And lo! we stood upon the mountain's brow—  
The heights, the shining heights!

# You Must Co-Operate to Succeed

By R. L. MOFFETT.

Author of *Selling Sense Bulletins Issued by The Woods Motor Vehicle Company of Chicago.*

This is called an age of SPECIALIZATION, but it is even more of an era of ORGANIZATION. An organization necessitates co-operation in the fullest sense, between the various units of the organization.

Failure to co-operate, produces friction, and unnecessary friction in an organization, as in a machine, is a formidable foe to efficiency and permanency. The man who cannot or will not co-operate is like back pressure in the cylinder of an engine. He wastes all his strength in negative effort and in doing so he actually counteracts the positive effect of the work of others.

Your organization needs the man who has breadth of vision to see that, no matter how important any one man's work may be, he is still only a part. That he must depend upon other parts, as other parts depend upon him for the greatest measure of results from the organization as a whole. If each man clearly realizes this, if he will keep at all times in mind the ultimate object of the work in hand, and which requires the united effort of all, he will on occasion, subordinate his own immediate interests to that of the organization as a whole. This is an ideal, but it is a practical one which every man of us can reach.

We have a good illustration of the effect of proper co-operation in the human body. Personal efficiency is dependent very largely on the harmonious working together of mind and muscles in the body. For example, the Star

League ball player, the champion golf or tennis expert, the professional juggler or magician whose quickness deceives the eye, are not necessarily brainy men, nor do they always have exceptional muscular strength. The secret of their great cleverness lies in highly developed responsiveness of muscles to mind, and mind to muscle. There is a **LIGHTNING-LIKE CONNECTION** between brain and mind and foot which astounds the observer. Psychologists call it "co-ordination," which is practically the same as **CO-OPERATION** between the various units of the physical and mental organization of the man. The efficiency of such men is not due to their mental or physical strength but because they have developed the units of their bodies—brain cells, nerves and muscles to a high degree of **CO-OPERATION**, one with the other.

To a great extent the personal efficiency of the salesman depends upon a similar development of his five senses. In the business organization the analogy is complete. An organization can get along without men possessing great personal ability much better than it can do without the co-operative spirit, the responsive **HABIT OF HELPFULNESS** between different individuals and departments.

If you are to be an individual success in your present position you must help the success of your organization by co-operating fairly and freely with every other unit in the organization. The first step in this direction is to thoroughly realize how important co-operation is to you and to us all.

---

**Printers' Ink** says: Compete with your possibilities instead of your neighbor; your neighbor may be setting too slow a pace.

When you want a raise in salary, show your employer that you are worthy of greater responsibility. Tell him what you wish to do for ~~him~~—what you mean to do to help his business to grow—what service you propose to give him. Man's tendency is to help those who are helpful to him. **Employers are men.** Do you see the point?

---

### A Morning Prayer.

God of love, of grace, of strength, hear me:

Go before my face this new day, that I may meet each new or perplexing problem with patience and courage.

May I not falter, though each task that shall confront me may seem greater than my strength or ability to meet and accomplish,

But may I, in my weakness, turn to Thee for strength; knowing that Thou wilt grant—according to Thy most perfect judgment—all supplications that are in accord with Thy plan.

May I not commit any grievous wrong, O, Father; though if I should err, may my conscience be so susceptible to Thy Spirit's pleading that I may quickly know and freely repent of my sin.

I ask forgiveness for all things that I may do which shall be as dross in Thy sight—may they be forgotten;

And, Great Father, where I have been faithful in one thing, do Thou water it and cause it to live and grow and to bear fruit in full time, that there may be rejoicing in Thy name;

And when the evening shades are falling, may I find joy in the thought that I have been my best this day.

And then may I sleep in peace. Amen.

—Frank L. Connor.

# Gunpowder in Every Normal Man

## **THERE IS GUNPOWDER**

In every man, if you can get the spark to it which will ignite it.

## **THERE IS LATENT POWER**

In every salesman—very often more than he himself dreams of.

## **ALL YOU NEED TO DO**

To light the flame of his enthusiasm, is to show him his own opportunities and their possibilities for him.

## **DO BUT THIS MUCH FOR HIM**

And the hidden gunpowder within him will cause him to explode with sudden and irresistible power and keep it up.

## **"GINGER TALKS" by Holman,**

Will do the work for him. Present him with a copy. Price \$2.00 per copy.

## **ASK**

**The Business Philosopher  
AREA, Lake County, ILLINOIS**

## A Letter from Chas. E. Forsyth

148 Grain Exchange, Winnipeg, Canada

### A recent Graduate in Mr. Sheldon's SCIENCE OF BUSINESS BUILDING

"Since taking up this Course, The Science of Business Building, I have gained much valuable information.

"I have been able to help out those subordinate to me, into better shape. I have greatly increased in knowledge, and have developed Positive Powers which I was unaware that I possessed. I am confident that I have broadened-out in every way, and that I require less supervision at the hands of others. There is still room for improvement of course, and I **mean to improve.**

"I have been able to help out those subordinate to me by pointing them to their errors and tracing these to the negative qualities responsible, and thus getting them to build up the corresponding Positives.

"I have been enabled to analyze the work in the office more accurately and get better results. The Course has also shown me the necessity for more and closer STUDY, that I may the better serve myself, my Employers, and our Patrons.

"It is my intention to stay with this Science until I can truthfully say to myself that I am a man of ABILITY, RELIABILITY, ENDURANCE, and ACTION.

The Personal Instruction by Lectures which we received was of the greatest possible benefit to our Club, and proved of itself to be well worth the price of The Course.

Henceforth my motto shall be "KNOWLEDGE IS POWER."

# Business Building Reaps the Profits

of the inventions of genius. A professor in a little New England college was one of many to invent a working telephone, but it was the business-building of a former railway mail clerk—now a \$1,000,000 executive—that made it possible to talk from New York to San Francisco.

## Man-Power Wins in Peace or War

Man is mere stroke of luck, but the steady, sure development of personal and organization efficiency builds up and makes profitable the flash of inspiration.

## The Science of Business Building

Gives the laws and principles of success in any business; it teaches how to be a leader; to develop the practical profit-making possibilities in yourself; to seize and turn into cash the opportunities that lie around you.

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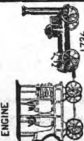
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CAR

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STEAM  
ENGINE

1776

MECHANICAL  
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LAMP

1879

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You can read it free—you are under no obligation to buy the complete "Magic Story" unless you wish to. If you do it will cost you only \$1—and your money will be returned if you are dissatisfied. Thousands have bought the "Story" and been helped by its wonderful message—less than 1 per cent have ever asked for their money back.

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Say “I Saw It in the Business Philosopher”

# SELLING YO

## BEING A FEW HINTS FROM LEADER OF "HUMAN INTE

It was through the  
suggestions of Elbert

Hubbard, who was in life my warm personal friend, that I secured my first \$5,000 a year job. And it was owing to his help that I was enabled to climb on up into the \$10,000 class.

He didn't endow me with competency—I had that—he merely told me how to **SELL** my services to the best advantage. And he did it gratis. Dear "Fra"! A prince of good fellows, he was continually doing something to help a fellowman carry his burdens.

He told me that one of the big mail-order concerns once sent him a check for \$75,000 for just "one simple little suggestion" he had sent them. There never will be another Elbert Hubbard. That isn't possible.

I got the biggest idea of my life from him. It came like a flash out of a clear sky while I was conversing with him during one of his visits to Chicago a couple of years ago. He said—"you know, Hill, ninety per cent of men do not know how to sell their services to advantage."

That idea caught "on the fly" from Elbert Hubbard caused me to get my salary raised from \$5,000 a year to \$10,000. It caused me to sit down and write a book of "human interest" sales letters, the first edition of which was sold out at \$2.00 each within a month. One of the chief topics covered in that book was, "how to sell your services."

And that isn't all that chance remark of Hubbard's did for me. It has caused me to devote a goodly percentage of my time to **HELPING OTHERS SELL THEIR SERVICES** to advantage. It has helped me to a lot of pleasure, besides making me more money than I ever earned before.

I can write a letter that will get by the highest paid private secretary on Wall Street, and into the hands of the biggest man

# JR SERVICES

## THE ACKNOWLEDGED "BEST" LETTER WRITERS.

in the financial or commercial world. I know

that, for I'VE DONE IT quite recently. I've done it not only once but with more than 500 of the leading capitalists, commercialists, and industrialists in America.

In a few ways I am like Elbert Hubbard was. For one, I can write letters that "get by" and keep out of the waste basket. If for no other reason simply because they are too good to be thrown away. Letters that will sell your services or your goods.

One of my letters which was but twelve lines in length, was mailed to twelve different firms with the result that I was offered employment from eight out of the lot, and that's as near full efficiency as anyone needs approach. One of my recent sales letters sold \$27,000 worth of goods, and no sale was over \$100.

I can do as well for you, or better. I carry on this work of helping others sell their goods and services in a little corner of my home where I talk over my work and plans with my wife and two boys, and between us we put real "human interest" into my work. Every case I prepare produces results.

I can't do this work for you gratis as Elbert Hubbard did for me, as much as I would like to, but my charges for my work are small compared with those of so-called employment agencies.

It is just possible that I could not serve in a given case on any terms. I MUST BELIEVE IN YOU. And primary to this I must ask you for personal data. Write to me for data blank and I will soon tell you whether I can be of service to you. If I can't it will cost you nothing.

Cordially and sincerely yours,

NAP HILL.

% BUSINESS PHILOSOPHER, Area, Lake Co., Ill.

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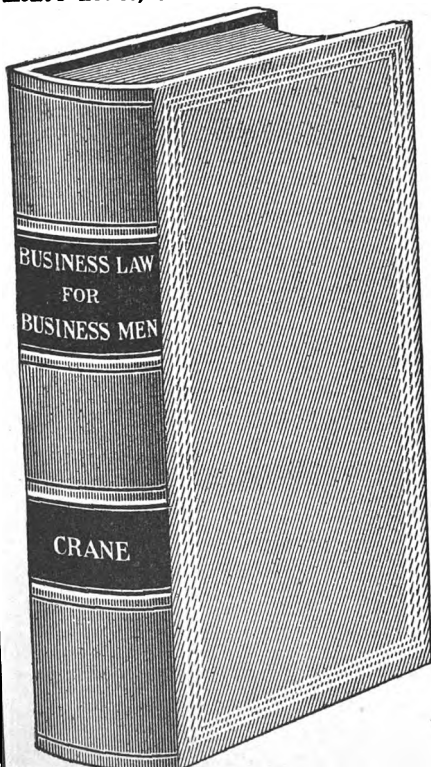
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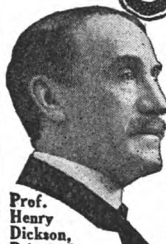
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**I**T MAY WELL BE BELIEVED, I VENTURE TO SAY, THAT RESPONSIBLE MEN IN EVERY COUNTRY NOW AT WAR WOULD CONCLUDE HOSTILITIES AT THIS MOMENT, WERE THEIR FEELINGS PERMITTED TO RULE AND GUIDE. PERHAPS WE WOULD BE MIGHTILY ENCOURAGED IF WE BUT KNEW THE SMALL FRACTION OF ANY POPULATION THAT WISHES TO KEEP THE FRAY GOING. I BELIEVE THEY HAVE LEARNED TO THINK ON THE SUBJECT, AND WE WHO ARE YET SURROUNDED WITH THE BLESSINGS OF PEACE, WOULD DO WELL TO TAKE THE POINTER THAT IT IS BUT A SHORT STEP FROM PEACE TO WAR IN THE INDUSTRIAL AND COMMERCIAL FIELD SO LONG AS THE PRACTICES OF GRAB AND GREED PREVAIL AGAINST SERVICE IN THE SENSE OF

"GIVE  
AND  
TAKE."

—SHELDON.

# The BUSINESS PHILOSOPHER

The Magazine of  
PRACTICAL BUSINESS BUILDING

*Arthur Frederick Sheldon*  
Editor

November, 1915

\$3.65 a Year

35 Cents a Copy

## *The Cause of Commercial Evils and Their Cure*

Fourth Installment of Editorial Series  
By Arthur Frederick Sheldon

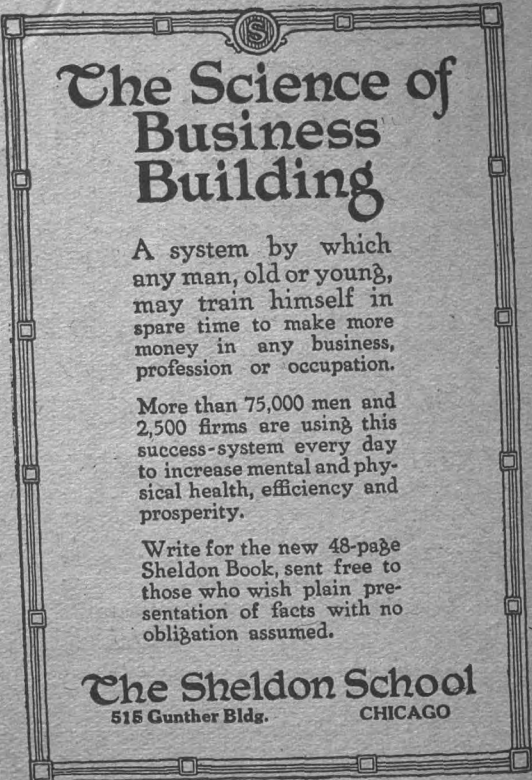
PUBLISHED MONTHLY BY  
ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resident Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS!

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any man, old or young,  
may train himself in  
spare time to make more  
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profession or occupation.

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Work



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Please forward to me Prospectus of Goffe's Book, "Problems in Retail Selling Analyzed." I want to see the subjects dealt with.

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Address .....

# Let Me Write You a Good Sales Letter!

*And if it doesn't get results I'll roll a peanut around the White House square with a crowbar! I'll stand by this.*

I WRITE snappy sales letters that "get by" and bring back what they go after! That's a modest claim, isn't it? Yet if I could write a series of say—six letters for you which would increase your sales 25 per cent, you would be glad to pay me well for it, I know.

Well, I CAN DO IT, and the service will not cost you so much as you would pay an ordinary office boy. And mind you, my services are not to be measured by their cost to you, but by their results, for I have refused an offer of a good many thousand dollars a year, less than a month ago.

And lest you have any doubts as to my worth as an advertising specialist, let me mention some of the results which my special sales letters have accomplished. Two years ago I wrote a form letter that brought back \$27,000 worth of business in less than six months time. A half year ago, I wrote a series of "follow-up" letters which made an average of two new customers for every man it was sent to.

That hardly seems believable to one who has been accustomed to using ordinary letters sent out in the ordinary way! But it is a fact. And more than that, the entire series of ten letters was mailed out in one week. One a day for the first five days, and one every hour on the sixth business day. This was an experiment. Now it's an experience. My notion was that the average follow-up system lacked dogged persistency and the concentration that goes with it, so I decided to CONCENTRATE good and hard with ten snappy, "human interest" letters. I couldn't see the logic of spending \$3 for the name of a prospective patron, and only 80c for following him up by letter.

boy. I can afford to do this because I'm working for several of your neighbors too. You may have me for a dollar a day, for the entire year, payable monthly.

One good sales letter would easily be worth several times this amount. The privilege of daily consultation with me regarding your entire advertising plans would easily be worth ten times that amount. And if you feel at the end of any month that I have not earned my money DON'T SEND IT TO ME! You shall be the judge.

I am a Sheldon man through and through, which means that I will not accept your money unless I KNOW that I have rendered you GOOD SERVICE.

If you want me, send for my private Data Blank and fill it out so I may have the information about your business that it is necessary for me to have before I can serve you properly.

I'll guarantee to write you a series of "human interest" letters which will cause every man who receives them to remember you as long as he lives.

### I'LL STAKE MY REPUTATION and MY PAY on THIS STATEMENT!

I am not a novice. I am well known to both the Editor and the Associate-Editor of The Business Philosopher, and I believe that either of them will tell you that I can write strong, forceful sales letters that get what they go after.

This is simply a frank statement of facts that you may verify.

I invite you to say whether you want my services or not. I'LL give you more service as a compliment than many men would give you for real money. If there's something on your mind in the way of a sales problem, that's troubling you; tell me about it. Maybe I can help you without it costing you a red penny!

Cordially and sincerely,

NAP HILL,

Area, Lake County, Illinois

Care The Business Philosopher

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# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

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Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

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Volume XI

NOVEMBER, 1915

Number 11

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## BY THE FIRESIDE

Where We Talk Things Over

**H**ERE is November again, with its wintry suggestions, and we gather once more around "The Fireside" for our stated monthly meeting. I have been such a constant traveler that it just happens this year that this is the first time I have ever seen the leaves turn their golden brown here at Area. It may be different in the future, as I expect to grow more of a home body from now on. And my hope is that I may serve you better than ever because of this promise of added concentration time for the closer study of the great and almost infinite problems confronting us in the universal realm of business.

In our last issue, we made the statement that the schools of the world are the common meeting-place of all humanity. This, in these days of compulsory schoolroom instruction, is at least largely true.

It is very true that with our existing school systems, conducted as they are, millions quit the schoolroom long before they should or would, if our schoolroom instruction were what it should be.

It is also true that with instructional conditions as they are, millions more are obliged to leave the schoolroom before they would or should, if not obliged to begin the earning of a livelihood.

If the schoolrooms of today were what they should be and will be some day, then those who would remain for a longer period could, and those who should, but do not want to, would.

Proper procedure in the schoolroom would not alone make life there so interesting that all who could would wish to remain until ready and fitted for life's battle, but the better fitness would speedily so improve industrial and commercial conditions that the proper period of instruction would be made possible for all.

Let us for the moment close the page of pedagogy, and start anew. In other words, let us suppose that the world were starting all over again in so far as the school systems are concerned.

Let us suppose that those founding the first schools had foreseen these facts: First, that in time all children would be expected to go to school; second, that the vast majority of those who did, would eventually come to earn their livelihood in either the industrial, commercial, or agricultural world; third, that the true function of the schoolroom life should be to fit the child to WIN LIFE'S BATTLES.

Now, had those who formulated our school systems realized these facts so patently plain to all thinking people today, do you believe that our schoolroom instruction would have now been what it is?

Instead of the three facts above stated being dominant in the minds of our original school-makers, they must have reasoned as follows: First, no one will go to school except those

who are to practice one of the "learned" professions; second, the object of schoolroom instruction is principally the attainment of mental culture.

The result is that we have had handed to us here in America, as a basis for our educational system, an antiquated inheritance of medieval times wholly inadequate to meet the demands of our times.

Let it be understood that it is not to tear down merely, but to help to build up; not to shake the fist of iconoclasm, but to extend the helping hand, that I call attention to the following facts concerning our public schools, quoted largely from a relatively recent issue of Pearson's Magazine:

1. The public school system represents an investment of \$1,221,695,730.
2. It costs the American people \$446,726,929 a year to maintain.
3. One single item of waste, due to retardation of pupils, costs the nation \$157,066,602 annually.
4. Only seven per cent of the children who enter the public schools ever pass through them.
5. Only 24.45 per cent of those entering the school reach the high school. Of those who reach the high school, only 29.58 per cent get into the fourth year.
6. Not more than one-third of the children who enter the public schools ever finish even the elementary grades.
7. One-half the children who enter the public schools leave before they have acquired an equipment to read a newspaper intelligently.
8. It is estimated that the loss of this fifty per cent of the children from the public schools in the middle of the elementary course represents to the nation a loss in human resources of \$250,000,000,000.
9. Only one American teacher in five has even a minimum of training for the work of teaching. They have to study at night in order to teach anything the next day.
10. In many parts of the United States the education of the public school teachers is not above the seventh grade.
11. In one state, standing well up in the list of states with educa-

tional advantages, about one-half the public school teachers have not even had a high school education.

12. Our public school system is not practical for most of those who must be educated by it or not be educated at all.

The above facts, while startling, are true and can be verified.

There are four basic reasons for the state of affairs as revealed by the facts stated above—these were stated briefly at the close of our last article. Let us here restate them and explain them somewhat in detail.

### **The Four Basic Reasons.**

#### **Reason No. 1.**

In the first place, our educational system was built from the top down.

By that I mean this: The university came first in the old world, when systematic instruction in the schoolroom was designed wholly for the classes and not for the masses. The university curriculum was designed for those who intended to enter the service of the state or one of the learned professions.

Those who intended to enter the vocation of trade or commerce could not attend the university if they wanted to, and they were barred from its benefits.

Later the high school came.

The object of its curriculum was to fit the student to enter the university.

Later the lower schools came, the object of their curriculum being to fit the child for the grade above, that he might eventually enter the high school, and there be prepared to pass examinations which would enable him to enter the university.

The result of all this is that the trend of instruction in our school systems, from the bottom to the top, is toward that of

preparing the student for one of the professions as a life's vocation.

In imagination call a world convention, and have present all of the adults of the world.

Divide them into groups from the standpoint of vocation. We would find a large group of physicians, another of lawyers, another of dentists, and so on, but by far the largest group of all would be those engaged in the production and distribution of the world's commodities; in other words, those engaged in commerce and agriculture.

Those engaged in commerce alone would form so great a group that they would outnumber all the other groups combined.

In spite of this fact, we have seen that our school system was designed, not for this great group, but for the smaller groups.

It is true that here, there and yonder, various attempts have been and are being made to graft on to the tree of education branches designed to train the student for commerce and its activities. These attempts, however, fall far short of efficiency for two reasons. First, our school systems are not provided with the proper textbooks for the teaching of such basic subjects as the Principle of Service and the natural laws related to it, Salesmanship, Business Building, Advertising, etc.; secondly, the teachers are rare indeed at the present time who are fitted to teach these branches, granted even that they had the proper textbooks.

Business in its broad sense is a science today. The conduct of business should be a profession. A profession is a science practised.

The conduct of a business is an art, but underneath every art is a science or the possibility of science.

Science, in the words of Herbert Spencer, is organized knowledge. The successful conduct of a business is not a matter of luck or chance; it is governed by wholly natural and, therefore, universal laws. A common law of human efficiency in the conduct of business is a rule of action or conduct prescribed by Nature herself. Many of these laws have been discerned and organized.

The Science of Business is justly entitled to rank among the recognized sciences and should be taught in our public schools.

### Reason No. 2.

There is a very general belief to the effect that education is instruction.

Our schools are very largely regulated upon the theory that if a child is instructed it will become educated.

As readers of *The Business Philosopher* well know, the fact is that the term "education" in its real meaning, according to its Latin roots, is "eduction." To educate is to educt, to unfold, to develop.

The truly educated individual is the one whose efficiency qualities are educed or developed. His power to win will not depend upon what he knows alone, even about the technique of whatever vocation he enters.

The individual's power to win depends upon what he is, and that which he is depends upon the degree of development or unfoldment of such qualities as the intellectual power to think, to remember, and to imagine, which is constructive thinking;

Upon such emotive powers as the desire to render service, hope, faith, earnestness, justice, courage, honesty and loyalty;

Upon such physical qualities as health, strength—functioning in the power to endure;

Upon such volitional qualities as application, perseverance; functioning finally in wise action.

It is time for our schools to differentiate between education, the EFFECT, and educating, the CAUSE of the effect.

It is time for our schools to wake up to the fact that there are two processes involved in educating: First, Correct Nourishment; second, Correct Use. Granted that any physical muscle, for instance the muscle of the arm, is properly nourished and properly used, its education or development is a natural consequence, a wholly natural effect.

The analogy is perfect between the physical and the mental man. If the intellectual, emotive and volitional qualities, as, for example, the powers already mentioned, are properly nourished and properly used during the plastic period of youth, their education or unfoldment is a natural consequence.

As it is today, the average teacher is quite content and feels that he or she is fulfilling full duty as a teacher if systematic instruction, mental food for the intellect alone, is forthcoming in the schoolroom.

This alone can never result in education, which is the true meaning of education.

It is just as necessary to add use or exercise to the nourishment of the intellect, of the sensibilities, and of the will, to the process of nourishment or instruction in order to get the desired result, namely, education or development, as it is to add hydrogen to oxygen in order to obtain the result of pure water.

H<sub>2</sub>O equals aqua pura, not sometimes but always, and some day the teachers of the world will know that correct nourishment plus correct use equals education, and the schoolroom will provide ways and means for administering both of the processes constituting educating, to the youth of our land, and

until that day comes our school systems will not turn out truly educated people.

### Reason No. 3.

Human power—man power, broadly speaking, is of two general kinds—first, physical; second, mental.

Of the latter, mental, there are three kinds—first, intellectual; second, emotive, springing from the sensibilities or feelings; third, the will, the volitional power. To put the same truth in other language, we may say that the human mind functions in three ways—first, through the intellect; second, through the sensibilities, or emotions or feelings, which three terms are synonymous; and third, through the will.

The result of the correct nourishment plus the correct use of the positive or efficiency qualities of the intellect is the education of an increased degree of ABILITY.

The result of the correct nourishment and correct use of the positive feelings, such as desire to serve, faith, courage, honesty, loyalty, etc., is the gradual education of a higher and yet higher degree of RELIABILITY.

The result of the correct nourishment plus the correct use of the positive or efficiency qualities of the physical man is education of an increased degree of ENDURANCE.

The result of the correct nourishment plus the correct use of the positive or efficiency qualities of the will is the gradual education of correct ACTION.

The first three kinds of man power mentioned, namely, physical, intellectual, and emotive or feeling power, may be said to be static or stored power. This static power becomes dynamic through action, born of will development.

The prime effort of our school systems is centered in the development of one of the four kinds of power, namely, the intellectual.

A moment's thought will make it plain to anyone that the chief effort of our schools is to develop the intellect, that is, to make the child know things.

As far as our public schools are concerned, there is relatively little effort in the schoolroom directed to the development of reliability, endurance and action.

As a matter of fact, the success-winning power of the individual depends fully as much upon his reliability, his endurance and his action as upon his ability.

A given individual may be naturally gifted with or may have developed a high degree of intellectual power; in other words, he may know much indeed, and still be a failure. The commercial world is fast waking up to the fact that, after all, the best Ability is Reli-Ability.

We also know it to be a fact, if we stop to think, that an individual may have both ability and reliability but be lamentably inefficient if lacking in the way of sound physical development, functioning in the power to endure.

He may even have splendid power of physical endurance, splendid ability, and splendid reliability, and still be inefficient if he is lacking in wise and persistent action, execution, the doing of things.

These four composite concepts, namely, Ability of the head, Reliability of the heart, or moral character, Endurance of the body, and Action of the will, are the measure of the success-winning power of each individual in the world. Given the possession of a sufficient degree of Ability, Reliability, Endurance and Action, the result is Success.

Fortunately, the first letters of these four words happen to spell A R E A. It is a scientific truth that the efficiency of an individual varies directly with his AREA, his A+R+E+A.

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We are confronted with the truth that every normal child in every schoolroom in the world possesses a body, and a mind functioning in intellect, sensibilities, and will; therefore, he possesses the raw material out of which to make more and more Ability, Reliability, Endurance and Action.

Therefore, education is but the problem of the correct nourishment and the correct use of the qualities with which he is already blessed. If not correctly nourished and CORRECTLY USED, education will not take place. The aim of our schoolrooms should be a systematic distribution of effort, looking to the end of administering the correct nourishment and correct use of the fourfold qualities of the child's nature, with the final object of the education of those qualities which, educated, result in the increase of his AREA.

Reason No. 4.

The one thing which our school systems are seeking to do, namely, to train the intellect of the child, is not being done rightly. The psychological laboratory has revealed the fact that brain AREA development is dependent primarily upon the use of the senses. Psychology has also determined the fact that intellectual power functions in three ways:

First—The Power to Think.

Second—The Power to Remember.

Third—The Power to Imagine.

The intellectually capable are those who can do these three things and do them well. There are not four or five or six or seven things to be done with the intellect—just three. The good knower, the man of intellectual power, is the good thinker, the good rememberer, and the good imaginer.

Imagination is the power of constructive thought. It is back of all invention and progress.

The study of books and the committing to memory of lessons, the passing of excellent or 100 in examinations, will train the memory, the power to remember, because the child is forced to use that faculty, but it may not train the more important power to think and to imagine. On the contrary, the over-stuffing of the mind with memorized facts may stifle the two powers upon which intellectual greatness depends, namely, the power to think, which is the workshop of the mind in which the raw material is made, and the power to imagine, which is the power to recombine recalled mental contents in a way that they have never been combined before.

The effort of the schoolroom to train the intellectual power of the child should begin with the training of the senses.

The five physical senses are the basis of intellectual development.

They are the windows through which the light of knowledge comes into the mind; the cleaner the windows are—in other words, the more highly the senses are developed—the more light of knowledge can come into the mind.

It is impossible to form accurate judgments, than which there is no greater efficiency quality, in the absence of accurate sensation. The facts are that there are five processes involved in thinking: 1. Sensating; 2. Imagining; 3. Forming of Concepts; 4. Forming of Ideas; 5. Reasoning.

Of reasoning there are three steps—first, the forming of judgments; second, the perception of laws; third, the perception of a principle, or the cause back of the law. But finally every one of the higher processes rests upon sensation. No one can perceive a law or a principle in the absence of the power to sensate. It is, therefore, true that the basis of the power to think is the training of the senses. This can never

be brought about by the process of memorizing lessons, the mere gaining of knowledge.

Before he enters the school of life, the high school youth should be acquainted with the science of thinking. He should know what he does with his thinker and how to develop it to the highest possible degree. It is an oft-repeated remark on the part of business men—"If my employes would only think!"

The way to remedy the tendency of the vast majority not to think is to teach them the science of thinking. This could just as well be done as not in the scholastic period of life.

The Far-flung View.

This remedy takes a long look into the future, 'tis true, but as citizens of life and the world, as they are, we must accept our responsibility for the future, and hold the ideal of better things for our posterity because we lived and struggled and joyed and sorrowed. We must do all that we can to improve matters and things educational here, in order that our children shall be enabled to rise to higher levels than would otherwise be possible. And indeed, who shall say that it will not greatly enhance OUR possibilities if we buckle on the armor of truth-educational, NOW, and raise its banner high as we march on contending for improvement and advancement all along the line, even to the far-coming time when others will have taken our places here and become responsible for that sacred thing, Education, the which is so often miscalled instruction.

And the Nearer View.

The nearer view of this question which we of the here and now do confront, is of immediate importance to us. It reveals to us that evils do face the commercial and industrial world. These evils are serious and they will continue to annoy until such time as a majority at least, if not all people engaged in

commerce and trade shall have studied carefully the natural laws of Cause and Effect. The evils we face today are more than mere difficulties; they are real dangers. Among them, perceived by students of economics, are the tendencies of the times toward—1st, the rising cost of individual existence, not to speak of really living, and 2nd, a lowering of individual producing power. These must be equalized, and surely the best way to do this is to increase the producing power of the individual.

Men and women have within them latent, potentialities of power scarcely dreamed of by the majority. This comprises power of hand, of mind, and of heart, fully capable of development and increase under instruction and direction. The one thing lacking, as a rule, is interest. Interest, of course, precedes desire for growth and the attendant increase in effective doing. But science has shown that before interest comes attention, and the attention of workers needs to be directed to those tendencies before mentioned, and that the way to correct and overcome them is through education, that is **EDUCATION** of personal power. Workers are sane men and women of course, and they can easily perceive their individual liabilities for improvement, and will do so when the matter is clearly and frankly brought to their attention.

In the October number of this magazine, on page 584, there appears a quotation from an address by Senator Harding, of Ohio, on the "Evolution of Business," a part of which is reproduced below. He said:

"I have thought sometimes that the corporation, in big manufacturing particularly, ought to have an especially **human agent** acting for it in its department of labor. There are not many such departments today in the sense of which I am thinking, but it would be an advance step to create such a department in every big factory in the land. It would be a vast improvement to have a trained specialist, whose specific task is to bring

and hold employer and employe in closer and more cordial relationship."

Regarding this quotation, the contributor, the chief counsel for perhaps the greatest bank in America, comments as follows:

"This quotation points out in the last lines what seems to me one of the most effective remedies for overcoming social and industrial unrest. I hope that your series will develop this thought."

Now, when men come to KNOW the source or Cause of business evils, they can obviate the Effects by eliminating that cause. Knowledge is acquired, and then it is worked up into usable shape for application through the processes of thought, memory, and imagination. The essential thing, and the primary necessity, is that the fundamentals shall be expressed by each one through those educational processes which mean **gain-
ing** correct knowledge, and **applying** that in all life's relationships. To "gain" knowledge is not enough for true education. Men must be taught and then **PROMPTED TO APPLY** the facts to the end of better **QUALITY**, greater **QUANTITY**, and all through more correct and helpful **MODE OF CONDUCT**.

When this is effected in the industrial plant, the results will be pleasing and profitable to all. To the degree that it is done, will the conditions surrounding employers and employes as such, and their mutual relations, prove satisfactory.

And this idea is not for the absorption of employes of the lower grades merely. It is as fully and widely needed in the office as it is in the shop. Indeed more so, as it is in the former where the initiative must be taken. Adult study is more and more coming into vogue in commercial and industrial institutions, and when the "Trained Specialist" suggested in the address of Senator Harding, quoted, is installed widely both as a teacher and a harmonizer, then contentment of the sort that means happiness in achievement, will begin to reign.

In our next issue, some examples of this will be presented.

Delegation and Devolution Needed in Commerce

MANY business sermons have been preached in order that men should delegate and transfer direction and authority to others. It has been regarded by up-to-date proprietors and general managers as essential that sub-managers and foremen should learn to direct the affairs of their separate and special divisions in a spirit of responsibility, and attainment of best results. Real authority can afford to delegate itself unto others, and if one in undisputed command does this with his leading employes, he will soon discover, if he has not already, that such action will mean greater loyalty, as well as a more expert performance of duty in the departments overseen by them.

While these preachments have nearly always been aimed at the employer or general manager, they have been, and to some extent are now, deserved. But, a careful consideration of the question shows that there is practically an untapped source of usefulness yet to be exploited in preaching this gospel to sub-managers and working foremen themselves, who dispose toward the idea that they can do the work much easier and quicker themselves than by undertaking to train others. There are many excellent men in sub-managers' positions, who read *The Business Philosopher* with deep interest, and who discuss it and the articles it contains from month to month with others most admirably. Some of these think highly of the idea of delegation of responsibility to intelligent workers, but—**FOR OTHERS** to practice.

I believe that a capable foreman, that is, one who is definitely

bound for a place higher up, is one who will teach some of his best and most intelligent workers to train others to do better work, and will even delegate to such some of the necessary oversight, thus leaving his own time, skill, and brains, free for extensions and still better work.

The disposition of average men to retire within themselves, and to keep to themselves their special knowledge of their work, is entirely natural. This is not material for condemnation either, for the reason that but few have been properly impressed with the idea that **THEY** are but a **PART** of the great whole of humanity, and that being the case, that it is not really permissible (looked at from the broad viewpoint) to withhold from associated workers knowledge which may have come to them because of special position or momentary privilege.

And here is where this matter comes straight home to the chiefs in the world's activities. If sub-managers and foremen, and workers further down the line, are selfish and habited to hugging to their bosoms especial knowledge, which should be distributed freely to all and sundry in the interests of all, then the source of that tendency is easily traced, and to whence but to those **AT THE TOP** whose habit it is to keep themselves and their affairs as remote from workers in the ranks as possible.

Line-up and link-up, I say.

Let the owner of a given business realize that the business which he calls **HIS**, is also the business of employes high and low. Let him come to know why, namely: Because **THE WHOLE OF THE EMPLOYEE'S CAPITAL IS INVESTED IN IT**, that is, **HIS POWER TO SERVE** acceptably. And if he does not so serve, of course he does not continue in em-

ploy. This, not on account merely of a determination put into effect by his employer, but rather because of the operation of natural law.

When men coalesce, and combine together, all for a LONG, STRONG pull, then the underling, so-called, will but be one on a lower rung of the ladder of attainment, bound for a higher place.

Give him his chance by advising him to better and wiser service.

WM. T. GOFFE.

The Philosophy of Low Price

A Game Wherein Everyone Loses

By CARL W. PIERSON.

FROM infancy there is an inherent ambition with us humans to get something for nothing. The same spirit is manifest in all ages, among all peoples, at all times. In our bartering we always want more than we give. Fundamentally, this is contrary to Nature's laws of all classified and unclassified sciences. Nature exacts with unfailing accuracy pound for pound. Chemistry exacts a true and unerring compounding. Astronomy requires the exact setting of lenses to comply exactly with the distance desired. Botany exacts perfectly constructed and accurately mixed concoctions of pollen for propagation. The sciences are all accuracy and business is a science, therefore, if we disregard the laws of science as applied to business we are not true scientists within the realm such as we should be, but simply money-mongers of the ancient type, citizens of Gomorrha and Tyre. We humans are wearing ourselves out, selling our gold for dross, going through life in constant fear and anxiety and finally filling a grave that enfolds, too soon, a weary, heartbroken, discontented barterer.

The laws of equilibrium demand dollar for dollar. Human and divine equity insist upon dollar for dollar and if we are to realize the true joy and satisfaction of business, we must render and receive value received commensurate for every ounce of energy expended. We are

all born empty-handed and we die thus, there are no pockets in the shroud. Nature has endowed us with brain and brawn; this energy we are to expend in making the world a better place for us all and making our own life a blessing to our environment and our memory with posterity a goal for some one's aspirations. If we give more than we receive or receive more than we give, we are not performing our business in co-incidence with the supreme laws of Nature as applied to business and we are harming not only ourselves but all mankind.

What is the consequence?

Some of us have been endowed with a keener discernment, a more intimate knowledge of relative values and for this reason manage to get more than our share, while on the other hand others not so fortunately endowed must bear the brunt of it all. The fault is all our own, we are bargain crazy. We do not realize that the relative value of things is determined by laws of supply and demand, and that these laws are the only true and absolute standards for price-setting. We are shaming our better selves—we are following in the footsteps of Judas Iscariot, every day betraying our master (our own conscience) for the thirty pieces of silver—and like the original Iscariot, the aftermath will be identical.

Let us deduce then—what is the philosophy of low price?

An article to be sold at a low price must be cheaply made. We do not say that it requires poor material—because all of Nature's vast resources are good material if used for the purpose Nature intends them. Therefore, first of all, a cheap article is a waste of good material, since by making it into the proper commodity it would be of benefit to all mankind, directly or indirectly. Therefore,

The laborer must work for starvation wages in order that this may be accomplished. He is dissatisfied—feels that his employer is taking an advantage of him and even as a youth he has dreams of the united strength of labor and how they will eventually eradicate the stealing capitalist, not knowing that

The manufacturer is planning and in every way trying to buy material and labor that he may, if possible, in the production of cheapness, come forth whole-skinned. In truth, the energy and executive ability of the manufacturer is entirely wasted and shows no profit for all his work. He in turn condemns the dealer and commits perjury while

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The dealer must sell the cheap article in competition with other price-cutting dealers, who, wholly unaware of value, sell only with price as their argument, often at no profit whatever and more often at a loss. As a consequence, bankruptcy, suicide, broken hearts and home, and

The ultimate buyer becomes the owner of the cheap article, many times because he assumes economy, which is false in its conception, but more often because of necessity, he cannot afford to buy better because he is working at starvation wages producing the cheap article. What does he find? After a short period of apologetic service, the cheap article is worthless and is relegated to the junk-pile. Instead of buying a permanent thing as far as permanence on earth goes, he bought a make-shift and finds that instead of saving a few dollars, he has literally thrown away his entire investment.

For whom then do we work when producing cheapness?

The junk-pile, the home of misfits, the grave of our brightest opportunities. To think that we, intelligent and industrious as we are, are only serving such an unappreciative master as the junk-pile. Here we find the wasted material, the hard labor of the underpaid mechanic, the plan of the hounded manufacturer, the loss of the price-cutting dealer and total loss of the consumer. Here it lies, a total loss to all humanity, and again we feel the truth of the immortal adage, "the saddest words of tongue or pen are these—"it might have been." It might have been a piece of work that posterity could use or admire, a pride to the producer and a constant joy to the owner.

Let us listen to the wail of the junk-pile.

Let us lay special stress upon its teachings. Let us realize the true extent of our folly. Let us resolve that we shall no longer be thralls of this heap of rubbish. Let us determine to produce that which lives and not that which dies a death of shame. Let us no longer inflict upon ourselves this, our greatest evil, for this alone causes financial depression, makes collections and sales difficult, makes overproduction and hard times. Let us lift our eyes above the level of the junk-pile and view in the clearer light the honor, profit and satisfaction on making, selling and buying of quality products. Let us look to the skies wherefrom our salvation comes, let us view the higher altitudes, let us feel that no longer will we continue in the rut. If we are free and inde-

pendent citizens of the grandest country on earth, let us use in our daily lives a doctrine of higher ideals that will be in harmony with this great nation, and then every day listen to the sermon of the junk-pile and learn as thoroughly as the alphabet the philosophy of low price.

Selecting Life's Pathway

Choosing a Vocation

By GEORGE W. ROBNETT.

THE trend of the times is toward a standard of greater efficiency. Scientific research workers and experimental laboratories are working overtime, producing ways and means of cutting cost and waste and doing things each day in a more improved and efficient manner.

A great deal of scientific efforts is being directed toward the problem of human adaptation. Not only is it striving to produce a positive and reliable method for employers to use in selecting efficient help, but it also aspires to the possibility of acquainting employes with their logical vocation, or the pursuit to which their qualifications are best adapted.

Especially to the young man, with his career before him, the selecting of a permanent vocation is a most serious matter.

Undoubtedly there are inherent qualities which equip each of us, more or less positively, for certain classes of endeavor.

Natural ability is usually manifested through natural inclination. I recall an incident which emphasizes this point.

In a Chicago family hotel, lived a man and his son. The father dealt in precious stones and traveled a great deal. He was very anxious that the boy should take up the study of medicine as soon as old enough.

It was a large hotel and a great many families lived there and the boy being very affable and friendly, became very much a favorite. He was very clever with the pen and was persistently drawing caricatures pictures of the guests which won for him great favor.

His father was impatient and was anxious for the boy to devote more time to more serious affairs and to educational preparation, so that he

might take up the study of medicine. The youngster continued to show great desire and remarkable talent for drawing and some of the hotel guests, recognizing his natural ability, persuaded the father to permit the boy to receive instructions in drawing. By following the natural trend of his ability, that young man was, at the age of thirty, famous all over the country with an income exceeding \$50,000 per year.

Another case that comes to my mind is that of Fred Haskins (that is not his real name), whose father was a merchant in a small country town. Much to the disappointment of his father, Fred did not evince much interest in the store but spent a great deal of time around the railroad station, watching the agent send and receive messages. By persuasion, argument and command, his father vainly tried to make a merchant of Fred, but the boy wanted to go to work for the railroad and finally succeeded in securing a position as assistant to the agent in a near-by town. He advanced rapidly and became one of the most prominent men in railroad circles, with recognized ability as a leader. If he had followed his father's suggestion, he would doubtless have been more or less a failure. This is not always the case, and many young men would do better to follow wise suggestions, but in cases where inclination is so evident, it should have consideration.

Robert W. Babson, the eminent statistician, writing in the Saturday Evening Post, said, "Nine-tenths of the suffering in this world comes from round persons endeavoring to fit square holes."

The first and most important essential in laying the foundation for a career is EDUCATION.

When I say education, I am not thinking of or referring to colleges, universities, or seminaries. I am not alluding to that form of education which is represented entirely by a string of capital letters after the name or by a wall covered with diplomas and degree certificates.

EDUCATION is knowledge gained AND USED profitably, legitimately, and intelligently in the development of powers of body, mind, and soul.

Sir Walter Scott was entirely right in saying that "the best part of every man's education is that which he gives himself."

Thomas Huxley handed on the following definition of education: "A training that gives a man ability to do the thing he ought to do when it ought to be done, regardless of whether he feels like doing it or not."

Sheldon defines education in this fashion: "Education is made up of two processes, first, Nourishment, and second, Use." And he goes on to make these processes plain by pointing out that they mean gaining—taking in—knowledge, plus the application of the knowledge gained to the development of personal power and strength.

Education, in the sense of these definitions, is the kind that counts. It is constructive, cashable, helpful. It contributes to industry, to progress, and to the manifold needs of humanity.

Many leading industrial organizations in this country are establishing training school departments inside the institution, for the purpose of preparing and equipping employes for greater service, and thus for advanced positions.

Among leaders in this respect, are The Westinghouse Electric Company, The General Electric Company, and The Western Electric Company, as well as many automobile, steel and other large manufacturing concerns. It is also finding much favor with the great railway systems.

It is rapidly coming to be realized that normal men are unfortunate only to the extent that their environment shuts them off from growth through preventing them gaining further knowledge and opportunities for applying it.

In one business office with which I am familiar, there worked six young men, employed in various capacities, and four of them were attending night school. One was studying Law, another was studying Language and Composition and Oratory, another Shorthand, and the fourth was studying Salesmanship and Advertising. Each was gathering instruction which he was putting into practice more or less on the spot every day.

No man need lack education. The secret of its acquisition is EARNESTNESS in seeking. The man who goes after it, regardless of difficulties, hardships, sacrifices, and privations, WILL ACCOMPLISH IT. "Where there's a will, there's a way." Franklin, for an example, got his that way, as did every diplomatic, clever, farseeing statesman of genius and judgment.

It may be necessary for one who is constantly employed, to concentrate every spare moment on his studies, in order to master them. His lunch hour, his evenings, and even his time going to and from work must be utilized, but these small sacrifices will prove tremendous investments further on in life.

Frank A. Vanderlip, the New York banker, says: "The time has passed when it was possible for a man to master the details and theory of a business by merely doing his duty faithfully from day to day. No longer is it possible for a man to rise to the top in commerce or industry without bringing to the task a determination to employ his leisure time in the acquisition of special knowledge along the lines of his business."

If natural tendencies in some particular direction are especially marked, then, of course, study should be directed in channels which parallel the tendency. If, however, one should feel undecided as to their proper and logical function in life's activities, it is well to generalize one's study as much as consistently possible, adhering to the important principles of business life, until conclusion can be reached as to the most suitable vocation, and then concentrate one's effort toward the acquisition of knowledge which will prove serviceable in such pursuit.

As we read, study and observe, we will find ourselves forming likes and dislikes for certain fields of endeavor, until sooner or later we come to the point where we can decide upon the work we prefer to follow.

"Labor, not too well, but wisely. There is wisdom in grasping and mastering those things for which we feel best fitted."

Childhood has its aspirations. The small boy usually intends to become a policeman, a fireman, a soldier, or some officer who wears a shining uniform and enjoys power. All one's life, and especially the youth, is full of notions. With age come reasoning powers and more settled opinions, which are largely the result of observation and experience.

Should a youth at early age be incarcerated within the bounds of certain restricted and simple environment until the age of thirty, and then thrown into the maelstrom of business, what would be the result? His efforts would, undoubtedly, be chaotic, lacking that decision and judgment that comes from wide observation and experience. That is why early experience with cold facts and business principles is beneficial.

An optimist, is one who smiles at kicks, and a pessimist is one who kicks at smiles.

The Commercial Aristocrat

THE CONSUMER, of course, with his or her patronage, is the final objective of all business effort on the part of distributors, whatever the goods or line.

On the part of the Wholesaler, either the need for a closer contact with the Retail Merchandizer is appreciated by him deeply, or the latter does not command his serious thought at all.

There can be no halfway in this.

And in the case of the Retailer—the middleman—either the absolute necessity for IMPROVEMENT in the Service of his clerks, as they deal with the inquiring and buying public, has not appealed to him AT ALL, or else that subject occupies a front seat in his mind day and night.

There can be no halfway here, either.

Then, Mr. Wholesaler, where are you?

And Mr. Retailer, where are you on this subject?

Your existence, as a commercialist, is an EFFECT, and is due to just one CAUSE. That "Cause" is the CONSUMER of the kind of goods you produce or handle. This is so ordinary a truth, that it will strike you as a truism doubtless. But how about this other—that very generally the idea seems to prevail that, there is a sort of aristocracy in business, and that its natural headquarters is, and should be, established in the factories of the country? Well, if you look at this matter from that viewpoint, it is YOUR mistake. The ARISTOCRAT is the BUYER and CONSUMER of your goods. In business, there is no other person who can make a rightful claim to special privileges than the man or woman who BUYS TO USE.

The Retailer, sometimes—indeed, in too many instances—acts as though HE were the King's Son and Heir, while his patrons merely make up the crowd—the canaille. He too often forgets, if he ever so understood, the important fact that the Retail Buyer and Consumer of the kind of goods he carries for sale, is the CAUSE constituting the SOLE REASON for his commercial existence. And he frequently forgets the everlasting necessity resting upon him to see to it, that neither he nor his clerks omit for a single moment consideration of the IMPORTANCE of the BUYING public.

Now, Mr. Wholesaler, do you place yourself?

And then, do you properly place the Retailer?

Do you, as a Wholesale distributor, see that if the Retailer in your territory fails to gain and hold the trade and goodwill of CONSUMERS in his district, YOU are the loser, finally?

It's a sorry fact anyhow, whether you see it yet or not!

Now, what do you suppose I would advise you to do?

Why, just this: Interest yourself in getting your Retailer interested in the situation AS IT IS, and secure his approval for your assistance and suggestions for the good of all, including himself, his customers, and you. Supply him with ideas helpful to that end. You've got the time, more time than he has, to choose plans and methods of the right character. See to it.

And Mr. Retailer, do you place yourself, and your relation to the Consumer?

Do you realize that EXPERTNESS in your work as a dealer with the public, transcends merely the power to pick and choose a stock of goods?

Have you given the idea of the need for improvement on

the part of your clerks, adequate thought, to the end of planning for actual results on that line?

When we give attention to the matter, we find, of course, that Retail Salesmanship calls for expertness just as insistently as railroading, mining, building, or any other of the callings to which men are devoted in the earning of a livelihood, we then see clearly and unfailingly the WHAT and the WHY of it all, leaving but the HOW to be accomplished.

The "How" is only to be found in the practice of STUDY—studying men and things and conditions and books, anything and everything which offers improvement personally of the various individualities set to meet the Buying Public on its visits to your store in quest of needed goods.

WILLIAM T. GOFFE.

Here's what W. B. Graves, a resident of Chicago, and a regular reader of this "great little efficiency monitor," said in a recent letter ordering The Business Philosopher for his brother: "If my brother can get as much benefit from The Business Philosopher as I have, I will be more than well paid for this act."

This is more than merely brotherliness, it is **Wise Brotherhood.**

ARE YOU WHO READ THIS DOING AS MUCH?

The Man Who Wins

The man who wins is the man who does,
The man who makes things hum and buzz,
The man who works and the man who acts,
Who builds on a basis of solid facts;
Who doesn't sit down to mope and dream,
Who humps ahead with the force of steam,
Who hasn't the time to fuss and fret,
But gets there every time—you bet.

The man who loses is he who talks,
Who fumbles and fozzles and trifles and balks.
Who wouldn't do anything today
That he can put off in the same old way;
Who's down on his luck and curses his fate
And tries to catch fishes without any bait.
Who goes through life with a frown on his face,
Convinced that the world is a mighty poor place.

The man who wins is the man who wears
A smile to cover his burden of cares;
Who knows that the sun will shine again,
That the clouds will pass, and we need the rain.
Who buckles down to a pile of work
And never gives up and never will shirk
Till the task is done, and the toil is sweet,
While the temples throb with the red blood's heat.

The man who loses is the man who moans
That the way is rough and he dreads the stones;
Who is looking for something soft to do,
Where the pay is big and the hours are few.
Who dreams of this and dreams of that,
But never sails in and throws off his hat.
Who fears the feel of a drop of sweat
And never gets anywhere—you bet.

The man who wins is the man who climbs
The ladder of life to the cheery chimes
Of the bells of labor, the bells of toil,
And isn't afraid that his skin will spoil,
If he face that shine of the glaring sun
And works in the light till his task is done;
A human engine with triple beam
And a hundred and fifty pounds of steam.

J. A. Barnaby.

Personality

Why Some Girls Succeed in Business

By HENRY A. FREE.

BROADLY speaking, the answer might be, for the same reason that some men succeed, because they put their hearts into their work. I believe the question can be answered by the one word "Personality," which, of course, implies the nearest to the individuality that can be attained in a business life. As there are varying qualities of personality, so there are varying degrees of success in business, and, while I have

never observed all the ideal qualifications in any one business woman, yet there are many who possess the major portion and thereby merit their reputation for success.

We know that personality means the qualities that make up the nature of an individual, that characterize the person. There are magnetic personalities that attract, and there are personalities that repel, so it is through these varying qualities that a personality counts either for or against the individual.

P-e-r-s-o-n-a-l-i-t-y.

My definition of an ideal personality for business can best be given by using the letters p-e-r-s-o-n-a-l-i-t-y as the first letters in the following words: Perseverance, earnestness, reliability, sincerity, optimism, naturalness, ability, loyalty, initiative, tidiness and yearning. Perhaps "yearning" should come first, as it is this strong desire for self-improvement, and the wish to be of best service to herself and her employer, that impels the successful girl in business to acquire the other qualities that I have mentioned.

The successful business girl possesses that substantial foundation, "perseverance" or stick-to-it-iveness, upon which she stands resolute and self-possessed. Her patience overcomes many difficulties, and so she continues to strive, to achieve, to wait and to win. Being well balanced by "earnestness" and determination, she has no room for giddiness or wavering, but displays self-control and poise under most trying circumstances, giving undivided attention and best judgment to her problems.

"Reliable" not only in the large and important things given her to do, but in the smallest details that count so much in the business life of today. Her "sincerity" of purpose pleases and satisfies patron and employer, and the good influence of her manner and attitude is felt by all. She has that valuable requisite to business success, "optimism," which causes good cheer and enthusiasm. She enjoys her work, gets her happiness out of it, and is seldom conscious of fatigue, owing to the harmony that she creates for herself and associates. Her heart is in her work; she loves her tasks and thereby lightens the work that otherwise might be a burden.

The Charm of Naturalness and Able Loyalty.

"Naturalness" is hers, not the artificial pose or the enameled smile, but rather that graceful manner that bespeaks her genuineness; her per-

sonal atmosphere, kindly tone of voice, cordial greetings and friendly feelings are the big factors in her winning way. Her "ability" is reflected by her dependability, which she has acquired by a full knowledge of her work and the quality of goods, which she readily and gladly imparts to her customer. Her "loyalty" is unbounded; she truly considers her interests and those of her employer as inseparable, and her feeling of "good will" to all is a characteristic of exceeding value in business. "Initiative" is one of her strong points. It is through this trait that she displays originality, goes beyond fixed rules and demonstrates her capacity to meet, on the spur of the moment, varying conditions as they present themselves. Habitual "tidiness" wins for her the admiration and respect of all; she shows a painstaking care of person that strongly appeals to everyone and adds to her self-respect and confidence, so necessary for business success.

The girl to succeed in business must live in an atmosphere of business, must think of business. She is a success because she thinks, because she is a good talker, because she understands human nature, because she sees things that are "not in sight" and because she grasps every opportunity to please. In several instances I have known young women to be successful in various occupations, domestic, industrial, commercial and always they have been enthusiastic, happy and hopeful; have proven excellent home-makers and splendid social companions. I attribute this in a large measure to their faculty for adaptation, executive ability and self-devotion to duties. What she may want to be, what aim in life she pursues, what achievements she may want to acquire, the degree of her success will depend not only upon her untiring efforts, but upon the atmosphere in which she lives, her surroundings and her environments.

Trained Girls of Today Are Making Good in Business.

The trained girls of today are making great strides in the right way. They are progressive. They are found at their places of business in the morning with clear brain, neat attire, sensible hair dress, and winning smile. They are truthful, courteous and kind; constantly proving their value to their employers, and with these attainments they need never worry about their compensation or future prospects.

It is just as feasible that a girl should "make good" in business as that she has made good at everything else she has earnestly attempted. The game of business, and it is a game in the sense of being a contest, is open, and with women as with men—those who devote their best thought

and greatest energy to playing it are going to win. In Chicago there has recently been opened a department store, owned, organized and operated solely by women, and no doubt it will draw a large men's trade.

From the latest investigations it is computed that 60 per cent of the women of this country are engaged in business. This includes the wage earners and an ever-increasing number who embark in business for themselves. Is there anyone who will say that these excursions into the business world have been harmful to women? I believe the contrary is true. The same intelligence that succeeds in the difficult business of conducting a successful home will succeed in merchandising.

Women Are Made More Systematic, Sympathetic and Effective by Business Training.

A great majority of girls starting in to earn livings for themselves in business marry and go into partnership with their husbands in making a home. Man's aggressiveness and woman's caution (although many times these conditions are reversed) make a splendid combination. Women are keener, more systematic, more sympathetic and more effective as a result of their business experiences. They have glimpsed the world as it is, and they are happier and better from the experiences.

We have heard much of "The Man of the Hour," but I believe that "The Woman of the Hour" can oftentimes distance him when it comes to dependability, and she is placed face to face with difficult problems.

In closing, I will ask you to remember that—

The girl who wins is the average girl,
Not built on any particular plan,
Not blessed with any particular luck;
Just steady and earnest and full of pluck.

The wise man always endeavors to key the conversation—even with the man met casually on the street—so that those who converse separate with a feeling of satisfaction over that particular investment of time.

Have You a Good Memory?

By HENRY CHELLEW, London.

IT IS impossible to overestimate the value of the memory. In the final analysis we do not know precisely what the memory consists of except that it is obviously a power of the mind to receive and to record sense impressions. We can supplement that statement by saying that a good memory depends upon the validity of first impressions or original sensations, and the power to recognize these when they are recalled from the subconscious mind.

There are varying types of memory. There is the visual type, that is to say, when a man speaks a thing, he sees it as it were in the form of a picture. Then, again, when he writes his thoughts on paper, these become photographed on the mind. And there is the auditory type of memory; those people who seem to have a wonderful power of retaining things they hear, but, on the other hand, are more or less weak in the visual memory. In the third place, there is a kind of muscular memory associated with the sense of touch and also the automatic action of the body when working, etc.

All teachers know how valuable it is to speak and write at the same time, and in this way all three forms of memorizing are brought into play.

Now there are certain enemies of the memory—time, lapse of years. We all know how much material we have forgotten since our school days. This would come under the heading of Disuse of those Functions of the Mind which readily heard the data which we thought we had stored away for all time.

Then, again, there is indifference to either a sound or a sight; the very first impression is not what it should be; the exposure of the film is not correct.

Further, mental or physical exhaustion—depletion of the bodily powers—goes far to explain why some people in great crises fail to grip the power of the mind under discussion as Memory. A divided attention—we must learn to think of one thing at a time, to concentrate, to focalize

all the powers of the mind on the object in view or the subject under consideration.

It is very wonderful to find out how the mind works in this way, one thing having the power to recall another of a like kind, and hence we get what we call a train of thought. Immediately we mention the word War, we have a thousand thoughts streaming up from the subconscious area of the mind. Things which are associated trot out like soldiers on church parade. You think of Napoleon—and recall the French Revolution. We think of Nelson—you immediately recall Trafalgar Day. You think of Cromwell—you think of the beheading of Charles I. All these things are automatic. Why so, we do not know; we only know that they are so.

The whole secret of having a good memory lies in that word Interest. Now, we do not think we are interested—we are interested. We must get interest if we wish to retain information. As we observe, the whole secret of developing a powerful mind is wrapped up in two words—OBSERVE and COMPARE. We would add a word here as to the tremendous importance of physical health. All functions of the brain depend on a good supply of blood, and it is only obvious that when the stomach is loaded with roast beef, it cannot do consecutive thinking, and consecutive thinking depends upon the power to remember. If we fail to consider a thing, we fail to remember it. We must, then, seek by all manner of means to consider, to grasp the hidden truth, the force of a statement, the meaning of a sentence.

We should always remember that with the human mind you can do only three things—Know, Feel and Will. Of course, it is only too obvious that these in combination, like the octaves of the piano, are capable of ten thousand results. Knowledge consists of the power to think, remember, and imagine—and no more. This is a trinity of powers as mystic as the doctrine of the Trinity in Theology, and equally as real. We may say the scope of any man's mind may be measured by two means—the extent of his vocabulary, and the manner in which he constructs his sentences, and speaks them; and another statement to the same effect would be that mental power depends on memory. A man is his memory plus his capacity to feel and will. The statement may need some analysis, but it is only too true. Most of the systems in the world of Memory Training are false and captious. Whilst the mind does work automatically, we cannot add any more wheels to the mechanism.

Getting on the Right Side of the Buyer

By R. L. MOFFETT.

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**F**IRST of all, be good-natured. Cheerfulness is a sign that you feel good, are enjoying life, are full of glee inside, and is better than a letter of introduction.

Respect your customer's desire to know. Fill him up with information. Don't argue. State Facts. Great men ANNOUNCE—they never dispute. Don't arouse opposition in the buyer's mind. Agree with him or dodge the issue. Lead him around to some subject where you are both agreed. Nobody likes to have you prove to him that he is wrong. You may gain your point, but he hates to admit it. And you are invariably the loser.

Use plain language. Be careful about technical terms. Remember that even the ordinary names for parts of the article you are selling are like so much Greek to many men and women. Never use any term where there is the slightest doubt as to whether the customer understands it. Learn the good plain English for each thing you have to talk about. Make it so clear that a child of twelve could understand it and you will not go far wrong.

Be honest. You can't make dishonesty pay, because, for one thing, you can't "get by" with it. If every liar knew how seldom his falsehoods are believed, he would tell the truth oftener. About the only one he really deceives is himself—he is deceived into thinking that others believe his falsehoods when they do not.

Be dependable. Forgetting is almost as bad as lying. If you make an appointment, keep it at any cost, or notify the prospect. If you promise to send a catalog or folder, don't fail to do it. Create the impression that you will keep your word if it breaks you.

Avoid personal intimacies—don't talk about yourself. Let the customer talk about HIMSELF, and you must look interested while he is doing it. A jolly often goes farther than an argument. Be human. Be a good fellow—the kind of a man that people like to have around. If you can make a man like you, it is far better than to try to prove

anything to his mind. Most people haven't much mind to speak of anyway—BUT WE ALL HAVE HEARTS, and we are moved more easily by our likes and dislikes than by our reason.

The art of salesmanship begins in the mind. Think success. Think confidence. Think a MILLION DOLLARS. (Why think 30 cents?). The thoughts of your brain will come out on your face, and you cannot help it. You outwardly radiate your innermost qualities. EVERY MAN'S FACE IS HIS OWN PRICE TAG. The greatest factor in selling is personality, and personality is made up of THE THOUGHTS YOU THINK.

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## “Some An Hundredfold”

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IT IS a matter of continued interest to see how big things often grow from small beginnings. A salesman in a store went to a great deal of trouble to get a certain kind of button I wanted, an item worth only five cents. I was much impressed with the spirit in which he took the trouble to satisfy such a small demand, and I said to him, “You are certainly very kind.”

“Not at all,” he said. “That’s what I’m here for.”

“I’m afraid your business doesn’t grow very fast from orders like that,” I said.

“Perhaps not,” he said, “if you count only the profit on the first transaction. But I have seen a great deal of business grow out of smaller things than that. I can count ten good customers who came on the recommendation of one man I once went to a little extra trouble for. And I found two of my best friends among the newcomers. It is often that way. A man drops in here and is well treated, and mentions it to his friends and they mention it to theirs, and so business grows. It is like planting a grain of wheat. It may bring forth a whole head, and that planted again will bring a head for every grain, and so on. You can never tell where it will stop. I like to think that every little transaction is a grain of wheat that I am planting, and that it is worth all the trouble it costs, for it may bring in a big harvest some day.”

# Christianity Is a Success

(Though Some Say a Failure)

IN THE past it has been said by some that, Christianity is a failure, and many today say so. That is a hard saying, and when it reaches the ears of the thousands of good men and women who live and think and hope for the success of Christianity, it hurts.

But, there are good men and women, not rated so perhaps, who doubt the efficacy of the methods by which the Master's teachings are attempted to be taught today. Here and there these latter may be found wiping away the tears of sorrow, soothing the infant's cry, and gently guiding the faltering footsteps of feebleness and of age, while those who declaim aloud their devotion to the cause of successful Christianity, sometimes "pass by on the other side."

Christianity has not failed; not merely because, as Sheldon once said, "It has not yet been tried," but because inherently IT IS a success. That it has failed of being properly and widely manifested in the actual lives of too many of its adherents, even they, themselves, will acknowledge with sorrow. And just so far does the opponent of Christianity have a place upon which to stand.

The life of The Christ, with its love and charity and selflessness, is the basis of Christianity, and this fact renders it all right from every viewpoint. It stands firm. But just as His professed followers fall short of the ideal of His glory as they live and move about here on earth, so is there developed an atmosphere in which doubt and questioning flourish.

And it cannot truly be said to be hypocrisy either, in all instances. The vast majority of professing Christians WANT

to be right, and do take advantage of the facilities for growth which offer through practicing the virtues as they have understanding. Few men and women deliberately pretend one thing and practice another in matters of religion, though, alas, very many allow what they consider "well enough," to stand, instead of aiming higher and still higher, from day to day.

The chief weakness of the average religious community, as such, is the disposition of individuals to "lean" upon some power or influence which they assume can and will **SAVE** them. This saving of self begets the selfish tendency. This, then, is always to the fore instead of the Christlike prompting to save **SOME ONE ELSE**. Example, it is true, is a very potent influence when dealing with others. And to **GET** saved one's self, truly saved, is to manifest the saving power of the Lord's sacrifice **THROUGH** one's self in behalf of others. And yet the burden of church services, both in sermon and song, is congratulation of self at being saved. Though there are exceptions to this, they are known by their rarity.

Wm. Geo. Jordan, says: Unhappiness is the hunger to get: Happiness, is the hunger to give.

It seems to me a very simple matter for adjustment, however, and one which may easily be encompassed, which is to line-up the whole mass of that great army of professed Christians, and adequately press for harmony between their professions and their practices. The responsibility for this rests with those men and women who have volunteered to lead and guide others in public and private worship. These **KNOW** the truth or falsity of their measurements of Christian doctrine, and they should have the courage of their convictions, even to the extent of separating the sheep from the goats, and thus **compelling** so-called Christians to **DEMONSTRATE** either for or against the ideals they profess to love.

It may be said that the cleric, for example, is dependent upon members of his congregation for support in this, that, or the other direction, and that he cannot afford to deal over strenuously with them: That may be true, but I do not believe it. Truth is mighty and will prevail, it is said. Then if his relations with his parishioners have the significance which leads up to higher things—eternal things, he cannot afford, aye, DARE not afford, to compromise with less than *insistence* that each and every one naming the name of his Lord and Saviour, the Christ, SHALL LEARN to and then LIVE in harmony with His life and teachings.

Men will unhesitatingly and uncompromisingly declare for and support their social, commercial and political convictions, and it is one of life's anomalies that these same men are allowed to wobble and waver and stumble in the Christian life without being made to TOE THE MARK, and being made to feel the lash of disapproval of a contrary course. If there is doubt and questioning as to the success of Christianity, it is chargeable to the weakness of those professing it.

WM. T. GOFFE.

## Courtesy---A Business Investment

The Quality That Opens All Doors

By ORISON SWETT MARDEN.

IN A Western store which caters to women I saw this sign among the rules for employees:

"Treat Every Customer as Though She Were Your Mother."  
Just think what would happen to a store in a big city if every clerk

and every employe treated every customer with the same courtesy, the same kindness, the same consideration, as everyone ought to treat his mother. There would probably be such a crowd of customers in a store like that that it would be difficult to wait upon them. A simple rule like this would revolutionize any business establishment in a year.

"I cannot too strongly impress upon young men," said Mr. Williams, late president of one of the largest banks in New York, "the absolute indispensability of politeness. \* \* \* If I had twenty tongues, I'd preach politeness with them all—for a long experience has taught me that its results are tangible and inevitable. It is the Aladdin's lamp of success."

Because he was always pleasant and prompt in his services to her as bell boy, Mrs. George D. Farrar, of New York, bequeathed \$30,000 to Timothy Connelly, a hotel employe in Great Barrington, Mass., in her will, recently probated.

The bequest is held in trust until the boy becomes of age, and the sort of stuff he is made of is shown by the fact that he has applied for his job again when school closes in June.

Some man has said that if he could keep sweet until 10 o'clock in the morning he could get through the day without making a fool of himself.

If we start out in the morning resolved not to once raise the voice nor to allow any venom or bitterness, hatred or resentment to creep into it, we can by this means—by the simple act of controlling the voice, avoid much friction and loss of energy, and gain many friends.

The simple quality of gentleness did infinitely more for Lincoln than any element of genius could have done for him. There is no one of us so poor or so handicapped by temperament that he cannot cultivate the qualities of gentleness and courtesy that made Lincoln a power in the world.

"When a customer enters my store; forget me. He is king." This is John Wanamaker's injunction to his employes.

How little young people realize what a power there is in courtesy, kindness and a disposition to accommodate. How it attracts trade! How it wins friends! How it impresses one's personality upon others and, as it were, singles one out from a crowd of ordinary people.

We patronize the hotels, stores, restaurants, and resorts in general where we feel most comfortable, where we get the most kindly and

courteous treatment, just as we try to get into the most comfortable positions and the most attractive situations in life. We gravitate toward comfort, kindness, and good cheer, away from the disagreeable, the repugnant, away from hostile mental attitudes, away from selfishness.

Hundreds of concerns have been ruined by indifferent, surly, insolent clerks, who have driven away more business than their proprietors could attract by advertising.

No matter what one's ability or education, if he has a rude, gruff manner he will repel people. Hearts and doors will be closed against him. Rough, boorish people have to push, by main force, every step of their advancement because they antagonize everyone with whom they come in contact. People will not get out of their way, will not stand aside to let them pass as they do when they meet those of pleasing, agreeable personality. Doors which fly open to the gracious, courteous man or woman must be pried open by those of greater ability, but with a disagreeable personality.

Just put yourself in the place of your customer and try to be just as polite, kind, helpful to him or her as possible. You know a great many things about your special counter which your customer does not know. Try to help your customer decide when in doubt or perplexed. Try to do just as much as possible for a customer, and make yourself so popular that he will always come back to you, because he feels that he has a friend in you.

A young woman who began her career with desk room in an office, to be paid for with work; and who is now head of a stenographic firm in New York which employs forty, first-class stenographers, attributes her success largely to the practice of this rule. When asked recently what she considered as the chief factor in the upbuilding of her business, her prompt reply was, "Civility to patrons. No matter how well qualified a stenographer may be in other respects, she will not get a position in my establishment unless she adds to her other qualifications the charm of an agreeable, affable manner."

There is no better asset in life than such a manner. And it is merely the outward expression of that true heart courtesy, which is the only kind worth cultivating.

There is a substantial commercial value in good manners and a desire to please; in fact, as in the instance of the bell boy, Connelly; they often prove the foundation of a fortune. Cultivate good manners, the manners

founded on love and good-will and finished by the rules of perfect breeding, and you will have a magnet that will draw all good things toward you. Beauty of which neither time nor accident can rob you, friends, popularity, happiness, the joy of making others happy—these are some of the fruits of good manners. And last, but not by any means least, material success, for, truly, "The art of pleasing is the art of rising in the world."

Yet there is no charge so persistently brought against Americans by foreigners as that of lack of manners. While giving a nation many virtues and exalted qualities, even those who are most kindly disposed toward us invariably speak of our rudeness. A recent writer who had been professor in one of our leading universities for twenty years says that while in most other countries civility is the rule; in the United States it is the exception.

"The offhandedness of the servant," he continues, "the rudeness and shortness of the shop girl, the boorishness of the casual employe, the unconcern of the official, the familiarity of the colored porter in the railways—all these things strike him (the European) as an offense against the very foundations of social life. Unquestionably rudeness and lack of civility are much in evidence in the ordinary intercourse of life in the United States."

It is useless to deny the charge. We can only plead in defense that our lack of good manners is not due to lack of kindness, but is largely the result of strenuous national life. We are too much in a hurry. The rapid American pace ruins our poise, and destroys grace of demeanor. We are a nervous, restless, hurrying people, rushing impetuously on our way, never taking enough time to do things quietly or properly. Everything is cut short. We do not take time even to salute one another courteously.

One of the reasons advanced by shrewd level-headed American business men for the meagerness of our trade with South America as compared with that of other countries is our brusque manners. Our young men who go there on business are not versed in the art of politeness as are their foreign competitors.

It is well for us to take stock of ourselves now and then, and "to see ourselves as others see us." It is well to remember, too, that courtesy is always a winning card.

## My Dear Native Hame

The following verses were found among the papers of an old unmarried lady after her death, and forwarded to Mr. David Stewart, Downiemill, Monikie, Forfashire, from Otago, New Zealand. The lady was a native of the parish of Monikie.

Lang years ha'e passed since 'mong the whins  
I pluckit blooms on "Camus Hill."  
Aye as my sandglass faster rins  
Yon days grow dear and dearer still.

I hear the hum of busy bees,  
I hear the lark's inspirin' sang,  
I see the gownie on the leas  
Where summer days to me were lang.

Nae herdies noo wi' draggled claes  
Bring hame at e'en the hechin' kye;  
Wi' rosy cheeks an' barefit tae  
We hung our duddies oot to dry.

My thoughts they aye grow fresh an' green  
When thinkin' on my lassie days,  
A charm is spread o'er every scene—  
The sun shines doon his brightest rays.

My mother's mutch, fu' trig an' clean  
When frugal supper a' was set;

Her anxious look out o'er the screen  
To see if 'daddy's comin' 'yet.

Oh! may kind memory ne'er delete  
The light that shone upon her broo;  
The prattlin' sound o' little feet  
When mammie's smile said "Comin' noo."

Ah! these were happy, truthfu' days,  
That canna, winna, come again.  
Where'er I've trod aye something says  
That "honest folks were honest then."

Where noo the modest blush of youth?  
Where noo can honour proudly boast?  
What parent pleads the joys of truth?  
Love mourns the cottage altar lost.

Lang syne the ploo has levelled doon  
My hame wi' its braw bank o' ferns,  
But thorns will be the fairmer's croon  
When Scotia rears nae crofters' bairns.

Alas! it's been my fate of a'  
That clecked hands roond Camus stane'  
To be among the last to fa'—  
I'm weary, weary here alane.

## God of the Open Air

Thou who hast made Thy dwelling fair  
With flowers beneath, above with starry lights,  
And set Thine altars everywhere—

On mountain heights,  
In woodlands dim with many a dream,  
In valleys bright with springs,  
And on the curving capes of every stream,  
Thou who hast taken to Thyself the wings  
Of morning, to abide

Upon the secret places of the sea,  
And on far islands, where the tide  
Visits the beauty of untrodden shores,  
Waiting for worshippers to come to Thee  
In Thy great out-of-doors!

To Thee I turn, to Thee I make my prayer,  
God of the open air.

—Henry Van Dyke.

---

## Thrifty John

I sat beside my study lamp  
And puffed a good cigar,  
Another fellow sat upstairs  
And whanged at his guitar.

But John put cotton in his ears  
And worked like sin, to star.

John always had some work to do  
When we went out for fun.  
We always took our time, but John  
Was always on the run.  
We laid abed 'til breakfast time—  
He got up with the sun.

We asked him why he didn't stop  
Just now and then to play?  
He only smiled and answered back—  
"I find it doesn't pay."  
We asked him why he worked so hard.  
He said, "It's just my way."

Now John is worth three million clean,  
And we're not worth a cent.  
John's home is on the Avenue,  
And we're still paying rent.  
He toots his auto now, because—  
He saved the coin we spent.

(However, "lest we forget," Economy is a virtue.)

Hubert Upjohn.

Neighborliness has ever been and will ever be productive of neighborliness.

---

One may not even think hatred without producing hatred in the mind of the person to whom the hate thought is directed.

---

Love thoughts will, unless their minds be wholly out of harmony, flow between the minds of two persons, one of which is a conscious sender.

---

Words of faith sent out of a brain saturated with fear will never produce faith in the mind of another. The words come out covered with the chemical of doubt. The thoughts and the ideas count for more than words. The thoughts are the real chemicals. The words serve but as a shell to contain them.

---

There's a heap of difference between the man who's sworn by and the man who's sworn at.—The Business Builder.

---

"An inward cheerfulness is an implicit praise and thanksgiving to Providence, under all its dispensations."—Addison.

---

There are men so lacking in initiative that they do not even start for a vacant barber chair until some one gives them the nod.—J. H. Newmark.

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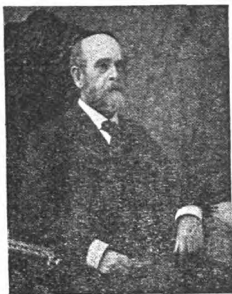
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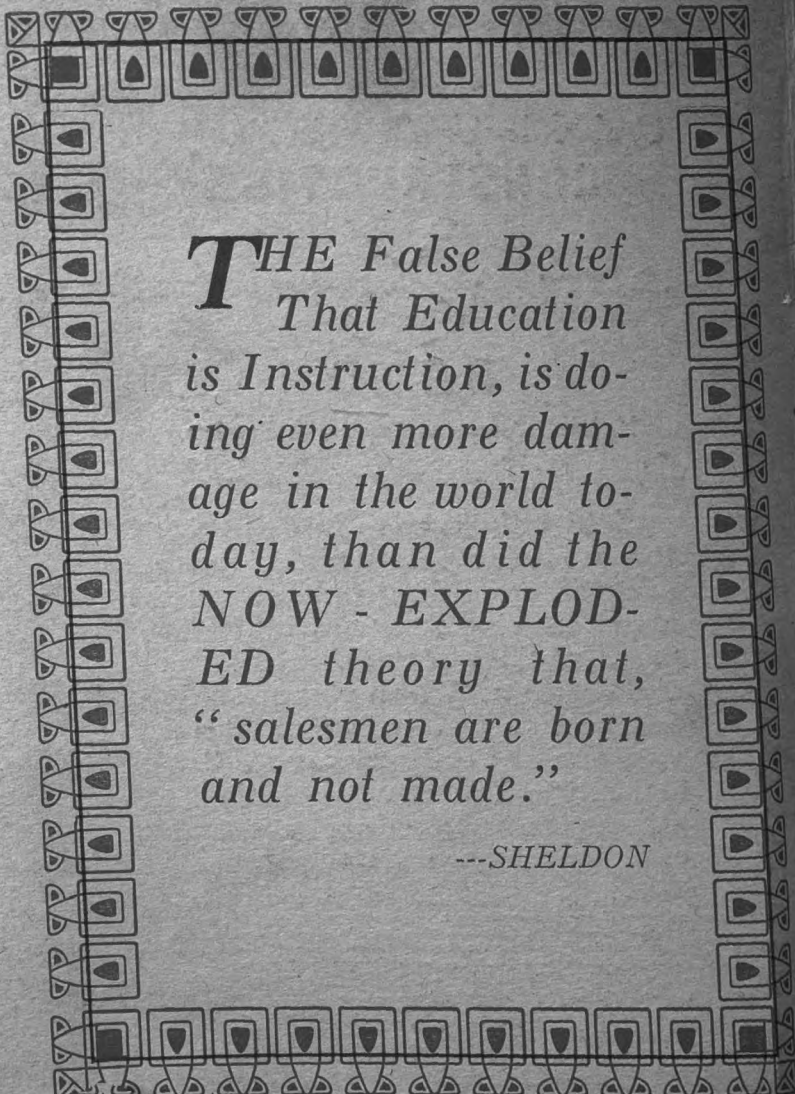
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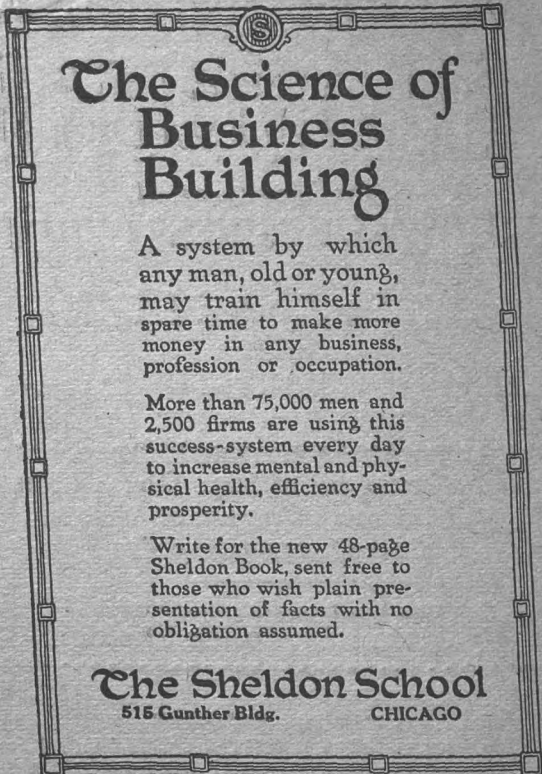
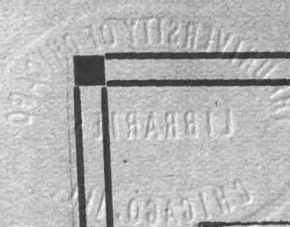
Fifth Installment of Editorial Series  
By Arthur Frederick Sheldon

PUBLISHED MONTHLY BY  
ARTHUR FREDERICK SHELDON

President Sheldon School, Chicago, and The School of Resi-  
dent Instruction—The Area Institute of Business Technology.

AREA, ILLINOIS

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# The Business Philosopher

ARTHUR FREDERICK SHELDON, Editor

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Only articles of a character calculated to increase the SERVICE RENDERING POWER of the reader will appear in this magazine

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Volume XI

DECEMBER, 1915

Number 12

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## BY THE FIRESIDE

Where We Talk Things Over

**L**ONGFELLOW had a vision of the truly educated man when he wrote: "The talent of Success is nothing more than Doing what you can do well, and doing well whatever you do **WITHOUT A THOUGHT OF FAME.**"

Ah, "there's the rub!"—that—"without a thought of fame."

A good many of us find, upon a close personal investigation, that our good work, accomplished as it is for value received, is altogether too often the result of promptings of desire for **FAME.** The taste of adulation is intoxicating to most men, which is just another way of saying that most men are weak in character—toddlers in the field of effort, crying for the applause of others as weak or weaker than they themselves.

And an honest show of hands will prove this.

The **TRULY** educated man and woman only, may be excepted—those men and women whose powers are highly cultivated and roundly developed. They live and work for the good effect their lives may furnish to all, themselves not ex-

cepted, and know that the breath of applause is as evanescent as the dews of the summer morning.

Mr. A. H. Gamble, in an article published in this magazine away back nine years ago, wrote as follows:

"Man-Building, in all ages, has proceeded along definite lines. These have been as clearly marked in the mental, moral and spiritual lines as have the laws of astronomy in the physical universe.

"Infinite Intelligence makes no mistakes.

"The process of selection in evolution may be long, but in the fullness of time Man stands forth. We have been slow to learn that God's school has ever been different from that of Man.

"Men have persistently made the mistake of thinking that Education must necessarily be a kind of hothouse process. For long centuries men have been taken out of their natural environment, and have been patted and petted and cuddled in their formative years until they were ready—as supposed—for the great battle of life. Then afterward came the change from the hothouse environment to that of the great outside world.

"Ah, there is the time of trial—the scorching heat, the chilling winds, the biting frosts, and the darkness and storms were in that outer world!

"If there were certain inherent elements of life present in degree, then proportionate progress, growth and fruitage resulted. But the ordeal has always been too severe for countless numbers and these went down to failure and defeat.

"The law of 'the survival of the fittest' is operative even in man's mistakes. Only in so far as he has worked in harmony with Natural Law, with the processes of his in-struction plus his e-duction, have the right results been obtained.

"If, in any particular, there have been violations, penalties have been paid.

"Real educators of today are rapidly awakening to the fact that they must keep step with God; that the WHOLE man must be educated; and that his physical, mental, moral and spiritual powers must be unfolded as the flower.

"This constitutes a distinct epoch in educational science.

"The simplicity and beauty of proceeding step by step along inductive lines to actual results in efficiency and character contents, is the very

essence of the highest obedience to law. And this, the divine plan, marks the royal road along which the immortals have always gone."

So let us come back to the question suggested in the concluding lines of our talk "By The Fireplace" last month and consider the training of some great souls, past and present.

Many of these have gone to school, yes 'tis true, but not always schools of the conventional kind. With Elihu Burritt we know it was at the blacksmith's forge, yet he developed his powers such as determination, concentration and memory, and through these and others, greatly accomplished the education process while becoming a master in science, literature, and mathematics; and could speak—or keep silent—in twenty different languages, not to mention a dozen lesser dialects. He learned the secret and how to apply it of HARMONIZING with his fellow men; and his name will never die.

Simon Newcomb, a poor plowboy, graduated to the level of the greatest astronomer of his age, fighting and growing and developing every inch of the way, while gathering and accumulating knowledge which he could USE in that position.

And "Jimmy" Garfield went up from the towpath on the Erie Canal, until he towered highest among earth's rulers in the White House at Washington, because he not only invested in instruction but realized on that possession—in education.

Thomas A. Edison, at eight years of age, carried his bundle of papers and as a "newsy" got his first insight into the ways of men. His education was, of course, greatly of the infilling kind, the instructive sort, but—as his life has proved—only as a preliminary to WORK and accomplishment, while, in common with all really great souls, he has the simplicity of nature to be unpleasantly surprised when people speak of

him as a "wonder" or a "wizard." When visiting the exposition at San Francisco recently, he was being applauded as the "wizard of the Twentieth Century" and so on, when he turned upon the idolators with a single sentence—"I am no wizard; I WORK, that's all." And although he stands the scientist unapproachable by any other in America, he yet declares that his virtue rests in the fact that he "works," and thus USES the knowledge he has gained. Edison, like all men of action, has e-ducted his powers, and he, like others of his sort, well knows the value of harmonious relations with his fellows. Edison's men LOVE him; and he loves them. The advantage of one is recognized as that of each and all.

Franklin, the itinerant printer; Lincoln, the poor mountain boy; Johnson, the poor tailor; Governor Johnson, the boy hero of his mother's washtub; Stanley, the Welsh Dame's Charity School's product, and uncounted others of the days past, could be drawn upon for interesting revelations of the idea of the greatness of DOING and BEING over mere KNOWING, but let us turn to present-day examples of this.

One of the sanest of present-day examples of the results of SERVICE RENDERED, is to be found in the career and record of James J. Hill, President of the Great Northern Railway Company. Mr. Hill began life in railway employ, as a telegraph operator. Patiently and loyally he served in that and other subordinate positions, manifesting Quality, plus Quantity, plus Correct Mode of Conduct, until he became a marked employe; marked for his efficiency; until in due time his great opportunity came, and he took on the duty of building and equipping and developing the system which he now serves as its President. Step by step he accomplished this—the building and co-ordinating the manifold interests of

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one of America's greatest railway systems. A railway system that is free of labor troubles. A system that reaches from Duluth to Vancouver—more than 7,000 miles in all—and every mile of it in perfect condition. A railway system that has always been free from scandals, and has always made money. And what is the answer? SERVICE! Under the management and direction of Mr. Hill, the Great Northern has been the leading factor in the marvelous development of the Northwest, and its lines are being constantly laid farther afield. It has SERVED its patrons to their satisfaction and profit. It has friends along its route instead of enemies. It is one among the very few great railway systems which never for a single day has harbored a receivership. It has earned enough dividends for its stockholders, and paid all its employes a decent wage. It is a pleasure to say this in the pages of this magazine: that the career of "Jim" Hill, as he is affectionately known by people on every one of the seven thousand miles of the Great Northern System, shows the effects of right understanding and steady application of THE PRINCIPLE OF SERVICE in all his relations with his associates and employes as well as with his patrons.

Under the Law of Compensation, it must always be so.

Another example of men who have succeeded greatly through RENDERING the RIGHT KIND OF SERVICE, stands Daniel Willard, President of the Baltimore and Ohio Railroad Company. Thirty-five years ago he was driving spikes on the tracks of the Central Vermont Railway. To-day—well I have just stated where he is today. And he is not in that position through the power of "pull." He has touched all the rungs of the ladder on his way to the top of the heap in railroading. He has SERVED as fireman, brake-

man, engineer, conductor, roundhouse foreman, train master, and superintendent of a division. He entered the calling of railroading when he was eighteen years old; he worked hard; he learned how to HARMONIZE with men, mastered each job as he came to it, prepared for promotion—and GOT it! The presidency of the Baltimore and Ohio Railroad is the reward that is his for faithful and capable Service—the kind that was always GOOD and PLENTIFUL, supplied through a MANNER and METHOD which stamped him as a man to whom the interests of others were as full sacred as those of his own. When Mr. Willard first went with the B. & O. as assistant General Manager, the line was then a fit subject for jokes of the vaudeville kind. But through the exercise of his spirit of SERVICE he has brought that road into the ranks of the leading transportation companies in America. Passengers use the B. & O. because they GET the kind of service which proves-up in satisfaction and profit, and that's the final test of men and institutions. Mr. Willard is initially responsible for that Service! Shippers use the B. & O. for the same reason, and Mr. Willard is responsible for that also. The B. & O. pays dividends too, and is not mixed-up in any railroad scandals. This is also due to the excellence of Mr. Willard's management.

There is a big organization which is rendering great service to the people of the South. It is The Southern Railway Company. This company is growing greater each year because its service rendering power is increasing.

This company's growth has been remarkable and is a splendid illustration of the outworking of that Service Principle expressed by the words "He profits most who serves best."

Satisfactory results to all concerned, being realized by this company, tell again the old story of Cause and Effect, for the

Management of The Southern Railway is working upon the basic principle that power to serve to the end of satisfaction and profit, both the buyer and the seller of transportation, applied, is the only true way to make permanent and profitable patrons, and it does not lose sight of the fundamental law that the Science of Business is the Science of Service. Obeying this principle, its progress has been steady and gratifying to the highest degree, not only in its great work of development, but in the unity of interest prevailing among its employes. It is one big family, numbering about 40,000 men and women, wholly imbued with the idea of co-operation and getting good results. Its officials, agents and employes seek to keep in touch with the public, study their needs and help them solve their transportation problems, the underlying idea being to render the best Service possible under existing conditions, and at all times seeking to improve conditions.

Working out the "Safety First" idea, this company spends fortunes annually to eliminate grade crossings, publishes placards and bulletins warning and urging the public to take care, and helping the public to understand the need for care. It publishes a monthly bulletin especially for the benefit of employes, it being a medium through which all may express their ideas, from the section worker to the General Manager.

An analysis of how The Southern Railway has developed its exceptional power to give transportation service, reveals these facts:

(1) This railroad realized that any institution is but the aggregation or association of individuals, and it naturally follows that the power of a company or corporation to create permanent and profitable relations with patrons is but the sum of the power of the individuals associated with it. It, therefore,

started to develop the man-power of individuals. It realized that man-power is the first great factor in the foundation of any business building. The men employed are picked with a view to their particular fitness for certain lines of action—men who were born in the South and reared in the railroad business of the Southland.

(2) As a result of the development of their employes, they have **trained** men at every point, men who know the railroad business. Every officer of the Southern Railway, from President Harrison down, has been developed step by step—"carrying a gun before being given a sword"—and has earned his official position through Ability, Reliability, Endurance and Action. Examples of the company's officers, such as suggested, are a continual inspiration to the younger employes, for there are instances of General Superintendents who started in as water boys, Superintendents coming up from brakemen, General Freight Agents from office boys, etc.

(3) The trained and skilled employes in every department are urged to study human nature as applied to railway transportation service. They seek to learn the character of the people located along the line, thus gaining a better understanding of their transportation needs and problems.

(4) Knowing that the numerous departments thus developed are interdependent, that each is an indispensable part of the whole, that no chain is stronger than its weakest link, and that it is the combined effort of all departments to make profitable distribution of transportation service possible, all employes of all departments of The Southern Railway Company have been taught to be friendly and to help one another do the right thing at the right time in the right spirit, to the end of applying their knowledge of the railroad business and of human nature toward building business for The Southern Rail-

way by satisfactorily serving the people of the South and thus maintaining their confidence.

As a result from the heat of this fire of Service, let me state President Harrison's appreciation by inclosing a tribute he paid to employes in the twenty-first annual report of The Southern Railway Company:

"There has never been a year of the company's history in which the stockholders have had as much reason for pride and appreciation of the officers and employes, their work, their spirit, their loyal self-sacrifice. The manner in which a grave emergency was met and dealt with illustrates at its best that discipline which distinguishes a true organization from a mere co-operative society. Our organization, which has in recent years been built and cemented by a strict adherence to the principle of promotion for merit and reliance upon men made on the road, who have faithfully stood by during all our vicissitudes, has proven in this year of need the greatest of the company's assets for it has fought a losing fight and won."

When Theodore N. Vail first announced his plan to throw open the wires of The Western Union to the public, through his Night Letter system, his associates threw up their hands in dismay! They said it would prove a business suicide. They fought the idea of allowing a fifty word message to go over the wires at night for about the same as the charge would be to send ten words in the daytime. But Mr. Vail's SERVICE vision was clear and farsighted. He knew the value of SERVICE as a PRINCIPLE! His associates saw nothing short of ruin and depreciation of earnings, and losses to stockholders. "Why," said they, "if we permit this Night Letter system (they would not see it as a service) to go into effect, everybody who now uses the day system, paying regular prices, will wait until night to send their messages." But Mr. Vail went right ahead and put the SERVICE into operation. And the result! Why everybody knows what that was! For

one thing it gave the night operators something to do besides lounging around smoking cigarettes. It nearly doubled the company's total business. It increased dividends, and this had the effect of running up the value of Western Union stocks. In short, it did nearly everything that those who were afraid of it said it would not do! President Vail BELIEVES in Service. He knows that the public APPRECIATES Service! And he knows that the public believes in the man or in the corporation whose habit it is to DELIVER the right sort of Service at a reasonable price. In short, he knew how to "cash in" on his SERVICE IDEAS.

Edwin C. Barnes, of Chicago, is Thomas A. Edison's personal representative in the west. Mr. Barnes is a young man. He enjoys a handsome income selling Edison Dictating Machines—those little machines that save time for busy men and their stenographers. He has just migrated to the exclusive suburban town of Kenilworth, where he has become possessor of a beautiful home, for which he paid spot cash. About 9 years ago Mr. Barnes, "blew into East Orange" on a freight car. He went to work with Thomas A. Edison for little more than the price of a meal ticket. He made himself so valuable that Mr. Edison could not get along with him. He advanced by leaps and bounds. A few years ago he was sent to Chicago. He is a typical example of the successful young man—young American business man. The whole CAUSE for his success is embodied in the one word SERVICE! He BELIEVES in Service! Everybody believes in it around his place of business, or GET OUT! From a blind baggage passenger to a partnership with the greatest practical scientist of the age, is no small honor. It's all accounted for by the fact that Mr. Barnes ALWAYS places the Service Ideal ahead of temporary personal gain. Before you can buy a Dictating Machine from

Mr. Barnes, he must know that YOU NEED IT! Think of this! He actually sends around a Service man to check up all sales and prospective sales to make sure that whoever buys a Dictating Machine ACTUALLY HAS USE FOR IT! If Mr. Barnes does not believe that you really NEED a Dictating Machine, and can make good use of it in your work and business, he will urge you not to buy it! Think of that! Can you imagine such a spirit of SERVICE as this going without its legitimate reward? Of course after you satisfy him of the fact that you can use a Machine to positive ends and profitable, he installs one. But that is just the beginning. He says that he is not selling Dictating Machines so much as he is selling "Barnes-Edison" Service, and he makes good on the claim. He says the Machine is a mere incident—that the SERVICE is what he is selling! Now the reader may never have heard of Mr. Barnes before, nor of the thousands of others like him, but they are there in life's swirl, and they are succeeding by GIVING SERVICE of the kind that means SATISFACTION and PROFIT to patrons. They're worth keeping an eye out for.

Some months ago, I was announced to speak before the Advertisers' Club of Milwaukee, upon the "Philosophy of Advertising." Several hundred invitations had been issued to merchants and others to whom the subject seemed pertinent, many of whom took advantage of the invitation and were present. Just a few moments before my address came on the program, I noticed an invalid's chair being lifted into the room, and within it was a large man, apparently helpless, and whom I did not know. Upon inquiry I found that the man carried in by four others, was Milo C. Jones, of Fort

Atkinson, Wisconsin, Jones of Jones' Dairy Product, and Little Pig Sausage fame. Being wheeled up to the front of the room, Mr. Jones settled back in his wheel chair and proceeded to be one of my most attentive listeners.

I had long heard of Milo C. Jones, as doubtless every reader of The Business Philosopher has, and was glad of an opportunity to meet him. I considered it a real compliment that he should have so wished to hear the address that he had caused himself to be carried over from the hotel to keep the date. Here are some of his characteristic views:

Men are great, only as they are kind.

That man is best educated who is most useful.

Divine Intelligence directs; Divine Mind unfolds to us each day all we should know, do and say.

Endurance is one-half of life—Doing, the other.

Whenever any good comes our way, let us enjoy it to the fullest extent, and then pass it along in another form.

These are some of the sayings to be noted hanging in motto form on the walls of Milo C. Jones' office at Fort Atkinson, Wisconsin.

This business began 27 years ago, two people being engaged—Milo C. Jones and his good wife, as they supplied some of their neighbors with little pig sausage. It was a spontaneous demand to start with, due to the well appreciated succulence of the product as it appeared from time to time on Mother Jones' table. But about twenty years ago, after the firm had progressed beyond the stage of selling sausage to neighbors and friends, it began to advertise the fact that it had for sale an honest country made product in the sausage line. And now JONES' LITTLE PIG SAUSAGE is known from end to end of this country—and some others—for its QUALITY,

plus its QUANTITY to the pound, plus the MANNER the firm has of dealing with its patrons.

In body, Mr. Jones has been afflicted for thirty years or more. Rheumatism has done its work in the worst possible form on his physical frame, rendering it necessary that he be carried wherever he goes. But while this is true, Jones, himself, is so great in spirit that he doesn't allow a little thing like that to check him in his sweep up the steep grades to a Great Accomplishment. It is a case of a great soul being encased in a somewhat faulty body for the time being.

Thus it is seen that really permanent success in the "way up" spheres in trade and commerce, is accomplished by and through a consistent method of giving Service to those with whom we deal, of a kind and character that unfailingly means PROFIT and SATISFACTION to the one served. Such is never rightly done when one's own personal aggrandizement is the main end in view, for then service to others is veiled and obscured to the detriment of the Principle. Yes, it is the best interests of the other fellow, which we dare not neglect. Then, when he is served truly, we may depend upon our share of the good things going. The method of many, in dealing with their fellow men and women, is to "milk 'em dry; milk 'em dry."

This is pure insanity. No man can follow this plan of "milking" with any sound expectation of permanency. One who attempts it may just as well count up his winnings at once, for he can go only so far, until he will be found out for what he is, i. e., a crazy gambler with fate, offering for a few more dollars his chances for heaven; I mean that heaven which is the haven of spirits who have sought for opportunity to SERVE and HELP their kind.

It is a fact that men and women are perfectly easy when

asked to line up for harmony, if they feel that there has been fairness exercised toward them by those who for the moment have the upper hand and could use it if they would, but don't.

In short, everyone is entitled to his or her fair share of necessities, such as food, raiment, and shelter, plus those accoutrements of culture which feed and develop the spirit, and fit it for the life to come as well as to render it more companionable and helpful in this life.

And let him or them beware, who attempt to strip their fellows of those inalienable rights, just in order that a few more dollars may be raked in and gobbled up and stowed away or used to UNFAIRLY GAIN more.

If men could but get into their understanding and conscience that the REAL thing in a life worth while, is SERVICE to their fellow men, then the rest would be easy and certain.

Six men were sitting together one evening, when this subject came up and was being discussed pro and con, and one said: "Well, fellows, I'll tell you what let's do. Let us each stand for all the rest. I'll back you five—pointing to his right—and you stand for us five, and you and you, and you," and finally when the count was complete each one found he had six backers and supporters, instead of the measly specimen he would have had by "looking out for number one!"

Any man is wealthy who has good health, a happy home life, a business or profession in which he is interested and successful, a passion for growth, and the ambition to be of service to his fellow men. With these he has all he needs, if not all he wants.

# The Will to Succeed

By BRUNO HASSE, L.L. D.

“**W**HERE there's a will there's a way.”

These old words always come into my thoughts when I hear people complain that all their efforts in business life, no matter how earnest, have been rewarded by failure. Is it possible that the venerable adage is one of those which captivate the mind by showy words but hold out a promise which they do not fulfil? Or where lies the cause of failure in cases which seem to give the proverb so clearly the lie? It may well be worth the while of every man of business to investigate this question thoroughly and to give it a clear and indubitable answer. Doubt makes us fickle and vacillating, and shakes our confidence in ourselves, and in our cause. But a man of business must have solid ground to stand upon, for without self-confident assurance, no success in the business world is possible.

Let us look, then, with clear eyes into the workings of business life. There we see success and failure reign in checkered alternation; they share dominion seemingly by caprice. At first glance it seems to us as if Chance were playing an elfish game, a game without rules and laws. We feel disposed to believe that Fortune alone bears sway, distributing her gifts from her horn of plenty, not according to merit but by favor. So we get perplexed about ourselves, and feel as if the firm ground, which we believed to be based as on solid rock on the principle that diligence is always certain of its prize and honest labor of its reward, were rocking under our feet.

But let us hear what wise men say: “Semblance,” they tell us, “deceives!” Let us beware, then, of trusting to first impressions, keep our heads clear, and look more closely. We have heard the doctrine that every phenomenon must have its cause, and that every cause can produce only some quite definite effect and no other. But failure is the exact contrary of success; so it is impossible that both can have the same cause. What appears to us as chance in the workings of life is at bottom only the expression of an eternal and unchangeable law, which we do not clearly recognize and see through.

These considerations give us the first hint of an answer to the question we are investigating, for they compel us to assume at the outset that the seemingly ruleless, checkered fortuitousness of success and failure is in reality the inflexible working of eternal laws. This certainty, however, does not enlighten us as to the nature of these laws; and yet we must needs know them before we can obey them. What, then, are the laws by which events in the business world are ruled; what are the causes of success and failure?

We contemplate the business world and find that it is quite a real world, a world created and maintained by human beings. It is therefore natural and right to say that the laws which in general decisively determine the doings of human beings must also be the determining laws of the business world. This is really so; and we have only to ask how these laws of human action find determining expression in the business world.

In order to answer this question satisfactorily, we must first of all make it clear to ourselves how human nature characteristically expresses itself in general and especially in business life. If we do that, we find that it is the **WILL** that determines all that we do, all at least that we intentionally do. But we must assume with certainty that everything which a man undertakes as a man of business is undertaken by him with intention. It is therefore evident that the will is the most decisive factor in the business world.

But now if the human will is the deciding factor in business life, if therefore it is on it that success depends, it seems in the first place more unintelligible than ever why in reality failures are so frequent. For it must be admitted that nobody in founding or conducting a business feels in himself or lets himself be determined by the will to fail; which admission seems to be at variance with our assumption that the will alone decides. So we are compelled to inquire farther: Is the assumption that the will alone decides false and therefore in need of examination? Or what else is it that causes failure?

I cannot go into lengthy philosophical discussions here; suffice it therefore to state that the will really is the deciding factor. It thus becomes unnecessary to modify our above assumption, and we seek the reason of failure in other human tendencies.

Certainly when men of business establish themselves in business on their own account, they do so with the intention of earning a good

living; i. e., they aim at success, for without that a good living is out of the question. If we keep this in view, it becomes intelligible that we are disposed also to believe that the will to succeed must also exist in them all. All the more as we are certainly entitled to say that the will to fail—though failure may be in store for them—does not exist in them. But this first impression does not stand the test of keen and searching criticism, and so we shall immediately see that the will to succeed does not always exist in these men of business.

Let us consider our theme from another point of view. If we wish to think philosophically and strictly logically, we must not speak of success and failure in our task at all; for in the world of facts, to which the business world above all belongs, everything that happens is the effect of a cause; indeed, even failure is a success, for it is the effect of a cause, only it is not a desired success. But then we get the following result: As the will, so the success! Before pursuing this thought, however, we will consider something else.

What determines the success of our actions is the **WILL** that lies at the bottom of them; this we have seen. But, if we wish to make the first doctrine we have arrived at clear, we must also consider what influences the will.

Generally speaking, it is motives, internal and external, that influence and determine our will. For our purposes, however, it suffices to take what follows into consideration. Before the will comes into action, before we ourselves become active, we are conscious of a wish, a desire, a longing for something. If this feeling becomes clear and distinct in the understanding, the conscious intention develops, which then summons up and determines the will. To use an expression of everyday life, one might say: The will has rivals which strive with it for precedence. The full significance of this expression, which strikingly illustrates the fact I have just explained, that something else goes before the will, which moreover determines it, will at once become clear to us.

### **NOT THE WILL IS THE FIRST THING BUT THE WISH!**

But what if the wish alone remains, if it does not develop into intention and call the will into executive action? Then obviously it cannot influence or determine the will. The fact that the wish is there first, and that naturally it is also felt first, is apt to make us overrate the importance of the wish and underrate that of the will. Nay, it is not

too much to say that this false valuation darkens the judgment of many persons to such a degree that they altogether confound wish and will with each other. Wish, desire and longing push themselves so much into the foreground, assert themselves in us so vehemently, that we are easily misled into regarding them as expressions of the will. That, however, is a very gross error, all the more fatal in its effects as it deceives us into mistaking the actually existent condition for its exact contrary. For we may say as a rule: The weaker and slighter the will in a man, the more vehemently will the feelings come into play.

We now suddenly see our theme in a singular light. What we regarded as will is in reality only a longing, and, where we supposed clear-aimed striving to be, we find only an impotent desire. But longing and desire, no matter how strongly they may exist in human beings, can never in themselves produce the slightest outward effect. They must first summon up the will, influence it, and make it act for them, before anything can be done.

But we just learned that there is by no means such a firm relation between wish and will that a strong feeling of desire guarantees a strong force of will. On the contrary, we must state that the relation is of such a nature that the energy of a human being's will is in inverse proportion to the vehemence of his wishes.

The following consideration also shows us this. Everyone who looks about him with open eyes soon becomes aware that the energy of the will is not the same in individual persons; there are strong-willed and weak-willed characters. If now one penetrates deeper into this problem, one makes further discoveries. One discovers, namely, that mankind may be divided into two groups, whose characters contrast as positive and negative. The positive character is one in which energy, the negative one in which feeling, predominates.

If we want to attain to perfect clearness as to this contrast and what lies at the bottom of it, we must consider that energy and feeling spring from different sources, both of which, however, lie deep in human nature. Feeling, as far as it interests us here as the medium of desire, is the expression of need; the will, on the other hand, is the expression of ability in man. Both meet in the intellect, and according as need or ability is greater and more powerful in a person, this person will manifest himself outwardly as a positive or as a negative character. The one side of the character, of course, can never totally exclude

the other, but it is only in rare cases that we find both sides exactly balanced and presenting the type of a harmoniously adjusted character. We shall almost always find the one side decidedly predominant; the man of strong will a man of little feeling, the man of feeling, on the other hand, weak-willed.

Now, in this connection, it is important to remember one other thing: The intellect directs the will, and in the intellect the necessities also assert themselves in the form of wish, longing and desire. It is the function of the intellect to bring wish and ability into harmony. But we have already seen that it cannot do this when desire is stronger in a person than the will. In such cases the unsatisfied need will manifest itself as still more vehement desire and be in a still higher degree superior to the will. But then a quite singular conflict arises, in which the will works directly against desire.

It is deeply characteristic of the will that it is will to live and has the maintenance of the personality for its aim. If, then, feeling in the form of desire demands of the will a work to which it is not equal, it turns in the interest of self-preservation directly against desire. Then we have the singular spectacle, singular but frequent enough in real life, of a human being who fain would but cannot, who keeps continually wishing and hoping, but does not work and act, who makes many plans but executes none of them, in a word the type of an impotent, weak-willed character.

But here the attentive reader has also found the deeper reason of the fact that so many people have no success in business life. Success is impossible for them, because the will is really not there, I mean the will to succeed. Such persons wish desire and long for success with all the strength of their feeling, but all that cannot help them a whit, because the will, and with the will, energy and ability, are wanting. Nay more, the very strength of their desire is directly harmful to them, because, as we have seen, its superior force must convert the remnant of will that still exists into an actual will not to succeed. But then the fate and doom of such a person is decided and sealed.

If we now look back on the above remarks, the checkered play of success and failure in business life is clear to us. Success and failure are the logical consequences of natural effects of the will of man. In the one case the will to succeed is the cause, and success must come as the effect of Nature's laws; in the other case there is actually, though un-

consciously, a will to fail, and the effect of this cause, namely failure, is also inevitable. Before taking the above-stated facts into consideration, this would have seemed to us paradoxical enough, though reason itself should have taught us that both success and failure must have a natural cause. But it is too true that man prefers to shut his ears to the voice of reason and strive to deceive himself when the truth is inconvenient to him, and still more when it shows an accusing countenance.

But we, who now see clearly, will derive for ourselves firm rules of conduct from what we have learned, in order that knowledge may give us power. For that is the advantage of knowledge; it means and is power!

We must therefore constantly bear in mind that, if we want to achieve success, we must also have the **WILL** to succeed, not only the **WISH**. We must never forget that the desire for this or that success may rather harm than profit us unless the will to achieve it be still stronger in us than the desire. The energy we feel within us is a reliable graduator of our ability. Desire, on the other hand, only names to us our necessities and wishes.

It is therefore the duty of every human being to foster and strengthen in himself the will to succeed, but to repress and combat longing and desire. Both are possible and also expedient.

Desire can be repressed, for it is an expression of necessity, and every necessity admits of limitation. "To lull to sleep in our calm bosoms our ever-longing wishes" is an endeavor eminently worthy of man, for he who does not do this at all is a poor and pitiable slave of his passions. Mere wishes are futile. If we recognize them to be so, it cannot be too difficult for us to keep them within limits and reduce them to modest dimensions. But it is absolutely necessary to do this if our strength of will is not too great, in order that it may not succumb altogether. The task therefore is to keep desire within limits corresponding to those of our strength of will, in order that we may achieve symmetry. Then we can and will direct our will in harmony with our ability to attainable aims, though they be at first small and modest. For thus we shall strengthen our will, even though it be weak, and make it capable of greater achievements. Human energy, being a real force, can really be strengthened by suitable training. At the same time, however, we will not lose sight of the other fact that

it is possible to increase our strength of will, which, as we have proved and shown, is based on the liberation of the will from the paralyzing fetters of inordinate desire.

To free the will from hindering fetters—that then is our task! If we perform it, we can direct our will wholly to success and need no longer suffer anxiety about success itself. It cannot fail to reward our efforts, but must be ours as a necessary result, just as effect must follow cause.

“Where there’s a will there’s a way!” We have now recognized the truth of this saying. The will is itself the way and indeed the only practicable one, for our will is our ability and our ability is the way to our purpose. The will to succeed is therefore a sure pledge of success, for the will to achieve anything is the certainty of ability to achieve it!

We have now brought our investigation to a close and demonstrated the relations between the will and success. We have seen that success actually depends on the will, but that we must not let ourselves be misled into confounding will with mere wish. Finally, we have recognized and considered how important it is for us to arrive at clearness as to the compass of our energy, in order that we may recognize the measure of our ability and then put limits as far as necessary to our wishes and desires, and systematically develop and increase the strength of our will.

Whoever wishes to enter the province of practical business life and achieve success there will not now go blindly and carelessly or in doubt, for he will know what success depends on. So now we may really say: We know what we will; we will also what we know! Let us therefore throw all idle wishes and desires overboard when we steer our ship into the ocean of business life; let us have our sails swelled by the Will to Succeed. Then we need not be afraid on our long and dangerous voyage. We have a trustworthy man at the wheel and a favoring sailing-wind to boot; our ship is sure to reach its port.

Hatred expressed in words and sent into a mind  
sows hatred there. And always that which we invest  
comes back to us with interest.

# Psychology—The Science, Applied to Salesmanship

Review by THE EDITOR.

THE Board of Commerce of the city of Detroit has added the feature of a salesmanship club to its activities. The title of the club is SALESMANSHIP CLUB OF DETROIT. The official roster of the organization would give it eminent character, even if the truly important subject from which its name is taken were not sufficient to do so. The officers are as follows: President, H. Wibert Spence, Michigan Manager, the Mutual Life Insurance Company, of New York; Vice-Presidents, F. H. Dodge, General Sales Manager, Burroughs Adding Machine Company, and James W. Fisk, Director of Selling Service, The J. L. Hudson Company, Secretary, Walter C. Cole, Assistant-Secretary, Detroit Board of Commerce, and Secretary of the Adcraft Club of Detroit.

The club will have an educational division, and the service of this division will be made up of six lectures by men of national and international reputation, and who are recognized as authorities upon the especial subject each will discuss. Following each lecture two weeks later, there will be a round table meeting held for thoughtful discussion of the lecture given. It is expected that these discussions will bring out and clarify points presented by the lecturer. This result will prove of advantage to every member in a general way, and specifically through the concentration of thought necessary to first gain the thought of the lecturer while speaking, in order that participation in the round table discussions suggested may be enjoyed.

Five hundred of Detroit's chiefest men of trade and commerce have become enthusiastic members. This is the first club of its kind in this country, and its success is assured. The Business Philosopher salutes it, and expresses the earnest hope that other cities may follow suit without delay, it being a legitimate result of the Science of Business Building.

The initial meeting of the educational division was held on October 28th, when the lecturer of the evening was Mr. Warren Hilton, President of the Society of Applied Psychology, of Washington, D. C. Mr. Hil-

ton's address was devoted to "The Science of Psychology Applied to Salesmanship."

The very general misapprehension of the meaning and importance of the term Psychology was humorously illustrated by the speaker. He said that some five years ago the society he represents opened offices in San Francisco. One day while there, he was going up to those offices in the elevator, when the operator said to him, "Mr. Hilton, I don't know exactly what you call that thing on the third floor, but when a messenger boy comes along here and starts to say, 'Pss, pss,' I just say 'third floor!'" He then turned to sober truth when he said to his audience—"Applied psychology is the ONE thing you all know most about in this world. And, as a science, it is the one science with which you have most to do, every minute of your lives. Not a problem faces you, any minute during the day, that is not, as a last analysis, a problem in APPLIED PSYCHOLOGY."

And Mr. Hilton was not merely "talking," not just "marking time," in saying this to his hearers. He was stating in a splendid way, what is perhaps the most vital truth affecting the life of mankind in this or any age.

But, right there comes in Shakespeare's assertion concerning "our only crime."

He expressed a disinclination towards pure science, as such, except as its results appealed to him in some personal and practical manner. For example he said, "Luther Burbank might find out how to grow hair on a pumpkin, but that would not interest me unless it tickled my palate." Mr. Hilton must not be taken too literally just here, of course, for ORGANIZED KNOWLEDGE, correlated and systematized, is even more than practically valuable, as practicability is usually understood. It is enlightening and illuminating to both the mind and soul. The scientist is definitely correct in his conclusions, always, or else he doesn't conclude. And Mr. Hilton is a scientist. His words prove that.

His listing present-day Psychology in business, and "Bull-ology" in business in days past, was very telling. How true that is! Today, men in business may analyze their experiences with this, that, or the other patron, and arrive at real reasons why they did or spoke or acted in this or that fashion. Twenty-five years ago, it was a case of "bull-ing" through somehow, and guessing at it mostly.

His references to examples illustrating the concept of System, and

its value in business, were beautiful and interesting in the extreme. He saw advantageous short-cuts to accomplishment when the present moment only is to be considered. But he made it very plain to those who followed him closely that there was no such thing as "standardized brains." And yet he merely touched the farthest fringes of the field of efficiency. He said: "And after two or three years of hazy wonderment, and of the printing of a lot of hazy, superficial books on the subject, we have somehow come to realize that in the last analysis, human efficiency is mental efficiency, and we must be driven to science (that is, organized knowledge) in order to understand it."

The speaker's thought grew rather hazy here. He did not see fit to say that one who wishes may secure a complete and up-to-date accurate study of the Science of Human Efficiency, which deals with all the factors in agreement, including both parties to it, plus the matter or proposal of one made to the other. He did not say to his hearers that there is a science of man-building, namely, organized and classified knowledge concerning the mental, moral, physical, and volitional qualities of man. He did not choose to advise his hearers that this information and the "how" of developing these is linked-up with as reliable and accurate knowledge, organized and correlated, concerning the other fellow, and his temperament, mental activities, motives, and ideals. He omitted the fact from his discourse that the foregoing knowledge links-on to instruction in analysis, and all, finally, to the psychology of business, i. e., agreement, sale or transaction. It seems unfortunate that Mr. Hilton should have omitted to so state, for it would have been strictly true and scientific, as well as in the full interest of his auditors.

His description of his experiences in club meetings covers that of nearly everyone who has undertaken to conduct meetings of salesmen or employes generally, in a manner coincident with that "Bull-ology" he mentioned back yonder.

He fails to point to the truth that we must take note of the lesson contained in the saying—"Every man to his business," and that clubs or classes organized for the study of the principles of selling must have ONE CAPABLE leader throughout. The steps to be taken and mastered in this study are sure to be overlooked or ignored otherwise. ONE CAPABLE LEADER or teacher, throughout a series of lessons or meetings, is the prime necessity, not a number of leaders, each in his

specialty, however able, without connection and linking into complete harmony.

This, however, we believe the managers of the Salesmanship Club of Detroit will see to. The ideal way is for students to have personal possession of scientific textbooks for study, and periodic personal leadership right along these lessons. Then, after the student has mastered the fundamentals of Character Building, Character Reading, Logic, and Psychology, it will be found to be a splendid thesis encourager to have these proposed detached lectures and discussions.

Mr. Hilton said a mighty big thing when he said—"Everybody in this room (and there were seven hundred there)—in the town (and there's close on to 700,000 in all)—has something to sell. If you have nothing else to sell, you have your services to sell."

#### **TREMENDOUSLY TRUE!**

And yet, unfortunately, he did not go on and discuss the concept of SERVICE as such, at all. He did not point out that Service is of three divisions, namely, QUALITY, QUANTITY, and MODE OF CONDUCT; and of course did not proceed to show how ALL the faculties are involved in QUALITY of service, as well as the QUANTITY thereof, and the PERSONAL CONDUCT!

**DISTINCTLY UNFORTUNATE!** Especially considering the speaker's admitted capability.

He did throw the responsibility upon Hugo Münsterberg, of Harvard, though, and finally disposed of this feature by mentioning Approach, and Proposition, and Conclusion.

His illustration of schools for selling was equally unfortunate. The real estate concern he mentions, and the methods it pursues according to his outline cannot build business for permanency, though they may get sales. This is made plain in the following paragraph which is quoted from the address: "You know one man sells houses by keeping up such a clatter, such a rapid-fire, enthusiastic line of talk, keeping up such a din in the other man's ears that he cannot think of anything else. And after he has signed his name and the salesman has gone, he says, 'What the dickens did I buy it for?'"

This is NOT Service, and it reacts with certainty upon the seller.

The other type he mentions, the one who just annoys the prospect until a deal is brought off to get rid of him, is but little better. In this

instance there is not even a pretense of service as presented by Mr. Hilton.

On the question of developing the powers, mental and physical, Mr. Hilton had the following splendid things to say:

"You say, Mental Development: Are there such things as definite exercises by which you can train yourselves in certain respects?

"Suppose you want to develop your muscles, get great swelling muscles. Somebody says, 'Handle a pick.' Do that and when you are forty you will be lean and scrawny, and a dead one. But try some of the scientific systems of physical development by which you offset one muscle against another; open your arm, so, to allow a free circulation of the blood; perform before a mirror, to keep up your interest. Do that for twenty minutes in the morning and twenty minutes at night, and you will soon get a splendid development, physically.

"Just as that is true of the bodily faculties, it is true of the mental faculties. You can learn how, but you cannot learn how by just sitting here and listening to me telling you it can be done. What costs you nothing is worth what you pay for it.

"For instance, if you have the power of concentration, it will carry with it—it will develop in you—alertness, resourcefulness, enthusiasm, all these other qualities.

"Persistence. Down here at one of our branches in the Southwest, one of our Presidents was talking about persistence in business. He said he had been on a vacation trip up in the northern part of the state. There was a little railroad running all through this big lumber camp, in the big redwood forests. Somebody suggested to him, 'Get on top of one of these cars, ride around, and see the country.'

"He was a little bit of a fellow, but he got up on a car right behind the engine.

"It was a beautiful drowsy afternoon, and he sat up there, sort of dreaming, and after a while it seemed to him that the wheels of the engine, as they hit the fishplates on the rails, seemed to be talking to him.

"Beautiful day. Beautiful day. Beautiful day."

"And after a while, as they went along, mile after mile, 'Very fine work. Very fine work. Very fine work.'

"Pretty soon, they seemed to say, 'now for the grade. Now for the grade. Now for the grade.'

"Halfway up the hill, 'Pretty—hard—pull. Pretty—hard—pull. Pretty—hard—pull.'

"Up near the top, 'I—know—I—can—make—it. I—know—I—can—make it. I—know—I—can—make——it.'

"And as they got over the top, and started down the other side, they said, 'Knew-I-could-do-it. Knew-I-could-do-it. Knew-I-could-do-it.'

"Now, that's what persistence can do for you in business, and I tell you persistence is a quality you can acquire, not by getting behind yourself and pushing all the time, but by being a little scientific, along systematic lines and intelligent lines, in the right frame of mind, at specified times; and then you won't need this everlasting driving of yourself.

"Here's a scientific fact that will interest you, any one of you gentlemen here. Sit down at this table to write a letter, a report to the boss, something of the kind, an important thing. You are going to put your mind on it. Do you know, when the average man is doing his most persistent work, when he has his mind glued to that job (he thinks), it has been proved that his attention wanders on an average of twenty times a minute? Twenty times a minute he is thinking of something else, and every time you think of something else, it means you are putting mental energy into it—wasting it on this sound out of the window; that girl across the hall; or something of that kind.

"But you can learn to master yourself and acquire quickly this power of concentration.

"Now I don't mean to say for a minute that we can make giants out of dwarfs, or that we can put brains into a man's head by the use of card systems or maps, but we can stimulate individuality and develop initiative, and those are the two qualities that mark the great.

"We don't try to teach everybody to do the same thing in the same way. It may be, and I think it is true, that this mighty power within us, the facts of which have only within the last forty or fifty years been revealed to the world by scientific experiment—it may be that this part of us is every man's segment of the mighty God. It may be it finds its origin in the divine mind, in the divine heart. If so, if you think that, then all the more is it your duty, as trustees, to analyze, to study, to understand the use and to apply the laws that govern the operations of this supremest of all forces."

## "The Gospel of Labour"

This is the gospel of labour—ring it, ye bells of the kirk—

The Lord of Love came down from above to live with the men who work.

This is the rose that He planted here in the thorn-crushed soil—

Heaven is blest with perfect rest, but the blessing of earth is toil.

—Dr. Henry van Dyke.

## Why Persistence Eventually Wins

By R. L. MOFFETT.

**W**OMEN are not the only people in this world who change their minds. Therefore the fact that your prospect gave you a flat refusal last week does not mean that he will turn you down today. Salesmen, buyers, all sorts of people, are always doing just the thing they said they would NEVER do. That is one of the reasons why PERSISTENCE is essentially a part of the salesman's equipment. It is a part of the sales system that succeeds because persistence must eventually call at the right time.

Remember the people you are calling on are human. They have their ups and their downs, their moods and fancies, just the same as you or anybody else. When a man is in the wrong mood it is practically useless to try to attempt to sell him. Let him alone when you find him that way if there is any possibility of seeing him another time. Whenever a buyer is pessimistic he can see no good in anything.

Real salesmen accept temporary turndowns as part of the day's business, but cannot consider them in any sense as final. Persistence will stage a call when the setting will be different, and where there was "no" there will be a "yes." Remember, also, were it not for the many "noes," the "yes" would have been found long ago by some one else.

But of course persistence is not the whole story. There must be careful planning, searching thought in an effort to find the reason, if it be in or your presentation of the proposition. The real cause of your temporary failure may be very trivial. It is not always easy to find out the reason, the salesman must find it out for himself.

The difficulties in the path of the salesman are what make the effort really worth while. If it were easy, it would not be profitable. The big game is always where the timber is heaviest and the "going" most difficult. The real salesman welcomes the

things that to a weaker man would be obstacles, because they indicate that business worth while is to be had if he be alert.

"Be patient in well doing," applies to the salesman with particular directness. He must use tact, judgment, and, above all, common sense, and he must keep on doing it, day in and day out, to reach the height of success. Always remember that the salesman who will not admit defeat will seldom be defeated. Setbacks are not defeats. Success is a series of failures and successes, with the successes predominating. No man is ever a failure until he gives up. He who will never give up will never end a failure.

## Now They're Calling It Luck

By ORISON SWETT MARDEN.

"I didn't begin with askings,  
I took the job and I stuck,  
And I took the chance they wouldn't,  
And now they're calling it 'luck.'"

**I** WAS reminded of this doggerel the other day when a young man in whom I am interested was telling me some of his experiences when he first started in to work.

This young man, who has risen rapidly from an office boy to the possession of a fine business of his own, is a tireless worker and owes his success entirely to his own efforts. But during his climb as an employe, as he told me in the course of our conversation, he was con-

stantly laughed at by his comrades for working so much harder than he needed to, for doing more than was expected of him.

When he stayed after hours to clean up and get things ready for the morning, they would tell him that he was a fool for his pains; that his employer would probably never know he was working overtime, and that even if he did learn of it he wouldn't appreciate it. Now, those former fellow-employees are saying that his rise is due to luck; that his employers favored him and were prejudiced against them!

It is a singular fact that those who do not get on in the world always have a great deal to say about other people's luck. They excuse their own lack of success on the ground that those who succeeded have always been "boosted," or "favored," by employers, or they "had a pull," or some one or something outside of themselves "gave them a lift."

There is no surer road to failure than the road which is paved with such excuses as these.

The game of business is like the game of football, stripped of all sentiment, where the surest, nerviest, keenest and the gamest win. It is a terrific struggle of brains, grit and shrewdness for mastery.

Success follows good sense, good judgment, good health, a gritty determination, a lofty ambition, and downright hard work.

Yet everywhere we see people who are unwilling to pay the full price for success, trying to pick the flowers out of an occupation while omitting all that is hard, ugly and disagreeable.

The good skipper knows that it is not the gale, but the set of the sail that decides his course and progress. He knows that he can make the very wind, which appears to be the greatest enemy of his progress, his servant, and force his vessel to go where he wants it to go. - It is just a question of manipulating the sails.

The man who is made of winning stuff forces the very obstacles which overwhelm the weak to serve him. He knows how to overcome, to turn them to his own account. He uses obstacles and difficulties as the athlete uses the implements in the gymnasium, merely to build up strength, to develop that elasticity of muscle that will make him a winner in the coming contest.

Employers are always looking for the man who has sufficient mental grasp to comprehend the entire situation, and who is industrious and determined enough to carry out a plan minutely, energetically and

promptly. It is intense application, a persistent devotion to business alone, which will give success in this century. The youth who starts out to learn a business should be content with nothing short of a complete mastery of the whole situation. No essential point is too small to be worthy of his painstaking attention, no labor too hard for him to undertake, no obstacles too great to surmount, if he has set his heart on success.

Nothing pains me more than to see young people sliding along the line of the least resistance, reading the exciting novel, the story which fascinates for the moment and leaves nothing solid behind, young people who do not seem to have any great life purpose, an all-absorbing aim, a real deep interest in the world they live in, but who glide along through youth and early manhood and womanhood, superficial, unnoticed, because I know that these young people will never do anything worth while in the world. They will always belong to those who are seeking a cheap success, the superficial class, the nobodies, the "also rans."

I tell you, my young friends, that if you expect to do anything that is worth while in this world, if you expect to measure up to any large ambition, you will have to buckle right down to hard work and make up your mind to pay the price for the bigger thing.

Don't lose time making unworthy excuses, complaining that luck is against you. Get to work like a man and make luck your servant.

You who are complaining of your lot and thinking you are unjustly treated might as well understand that there is somebody right at the door waiting for your job; somebody who would think himself very fortunate to get it, and who would bring to it that energy, enthusiasm and will power which would turn what you call defeat into victory.

No one is getting the most out of his position who is dissatisfied with it, and who thinks he is not being treated fairly. Promotion doesn't come in this way. People are promoted who do their work willingly, joyously, who fling themselves into it with delight, with enthusiasm. It is the employe who fills his place so full that it overflows into the one above him that is usually promoted.

It is true there are occasional exceptions to this rule. There are a few here and there who are promoted through favoritism; but they are not to be envied, for they are rarely equal to the job into which they have been hoisted. Instead of mastering it, the job masters them. The

man who honestly wins promotion is the man who brings something worth while to his task. That is the sort of man who would succeed if he were put on a desert island alone. He has his "boost" right inside of him.

## A Mosaic of Sundry Sources

### Perseverance—A Key to Achievement

"Attempt to the end, and never stand to doubt,  
Nothing so hard but search will find it out."

No man fully knows what is in him until he tries, and tries again and again.

Better by far not to start for an object if its pursuit is to be abandoned at the first difficulty.

Indomitable resolution is the solution of the great problem of individual and national prosperity.

Konsider the postage stamp, my son; its usefulness konsists in its ability to stick to one thing until it gets there.

It was not the magnitude of the Grecian army, nor the martial skill of Achilles, their leader, that conquered the city of Troy, but ten years of perseverance.

There are no rivals so formidable as those earnest, determined minds, which reckon the value of every hour, and which achieve eminence by persistent application.

The tendency to persevere, to persist in spite of himself, discouragements, and impossibilities—it is this that in all things distinguishes the strong soul from the weak.

The successful man of today is the man who in business knows the one thing he is doing better than any other man does. To do one thing supremely well takes a great man.

Because you find a thing very difficult, do not presently conclude that no man can master it; but whatever you observe proper and practical by another, believe likewise in your own power.

Other virtues merit a crown, but perseverance alone is crowned. The policy that can strike only while the iron is hot, will be overcome by the perseverance that can make the iron hot by striking.

Give us not men like weathercocks that change with every wind, but men like mountains, who change the winds themselves. There is always room for a man of force, and he makes room for many.

The one-talent man who concentrates his powers upon one unwavering aim accomplishes more than the ten-talent man who scatters his energies, and never knows what to do next.

Success is not measured alone by what a man accomplishes, but by the opposition he has encountered and the courage with which he has maintained the struggle against overwhelming odds.

He who first consults wisely, then resolves firmly, and then executes his purposes with inflexible perseverance, undismayed by those petty difficulties which daunt a weaker spirit, can advance to eminence in any line.

The spring which issues from the mountain rock, as a brook, by the accumulation of streamlets becomes a rivulet, then a rolling river, and eventually part of the fathomless ocean, simply by pushing steadily and persistently onward.

Bigelow, an American, went to England to study carpet weaving in the English looms, but English jealousy would not allow him the opportunity. He took a piece of carpeting and unraveled it thread by thread, and then combined, calculated and invented machinery on which the best carpets of Europe and America are now woven.

Life isn't a spurt, but a long, steady climb. You can't run far uphill without stopping to sit down. Some men do a day's work, and then spend six lolling around admiring it. They rush at a thing with a whoop and use up all their wind in that. And when they've rested and have got it back, they whoop again and start off in a new direction.

The longer I live, the more certain I am that the great difference between men, the great and the insignificant, is energy, invincible determination—an honest purpose once fixed, and then victory. That quality will do anything that can be done in the world, and no circumstance, no opportunity, will make a two-legged creature a man without it.

It is not so much brilliancy of intellect, or fertility of resource, as persistency of effort, constancy of purpose, that makes a man great. Those who succeed in life are the men and women who keep everlastingly at it, who do not believe themselves geniuses, but who know that if they ever accomplish anything they must do it by determined and persistent industry.

## What Have We Done Today?

We shall do so much in the years to come,  
But what have we done today?

We shall give our gold in a princely sum,

But what did we give today?

We shall lift the heart and dry the tear,

We shall plant a hope in the place of fear,

We shall speak the words of love and cheer;

But what did we speak today?

We shall be so kind in the afterwhile,

But what have we been today?

We shall bring each lonely life a smile,

But what have we brought today?

We shall give to truth a grander birth,

And to steadfast faith a deeper worth,

We shall feed the hungry souls of earth;

But whom have we fed today?

We shall reap such joys in the by and by,

But what have we sown today?

We shall build us mansions in the sky,

But what have we built today?

'Tis sweet in idle dreams to bask,

But here and now do we our task?

Yes, this is the thing our souls must ask,

"What have we done today?"

—Nixon Waterman.

# Thoughts for New Year

By O. S. MARDEN.

=====

**S**OME one says: "Upon the brink of mighty things we stand." Never before in the world's history have we stood upon the brink of such mighty things as we do today. All the past ages have been a snowball rolling up to this day. It is a summing up of all the centuries. It is a storehouse into which the ages have poured their treasures. Every inventor, every discoverer, every thinker, every workman who has ever lived, has contributed the results of efforts to this day.

Today is the biggest day in the world's history, because it is made up of all the days that have gone before it, and in it are packed all the success, all the achievement, all the progress of the past. What a starting point for the youth compared with the corresponding date a century or even a half-century ago!

How we have been emancipated from drudgery by steam, by electricity, by the discoveries in chemistry, in physics! What immunity, what emancipation we have won from the discomforts and slavery of the past! The masses today have luxuries which the world's monarchs did not enjoy a century ago.

Some people seem to think any time but the present is a good time to live in. But the men who move the world must be a part of it. They must touch the life that now is, and feel the thrill of the movement of civilization. It is not living in the world of yesterday, nor in the world of tomorrow, but in today's world, that counts. We must know the world and the day we are living in, and keep in responsive touch with the great movements of civilization. Much of the best energy of the world is wasted in living in the past or dreaming of the future.

People who live in the present, and use it to the best possible advantage, who do not spend their time in regrets over their mistakes, or over what they failed to do yesterday, nor waste their energies in dreaming about the possible tomorrow, are much more successful and get infinitely more out of life than those whose gaze is always turned forward or backward.

Do not spoil 1916 by trying to live February in January. Do not be lean and stingy this month, this year, because you are aiming for next month, next year. Do not trample on the violets and the daisies today, never seeing the world of beauty and marvel all about you, under your very feet, because your eyes are fixed on the stars.

Resolve that you are going to enjoy the comforts you now possess, and not spend your time riding in imagination in the fine automobile or yacht you are going to have next year; that you are going to enjoy the clothes you have this year, instead of anticipating the sealskin coat, the fine furs, and the elegant dresses you feel sure you are going to get in 1917.

Just make up your mind that you are going to make the most of your little cottage, the home you have; that you are going to make it the happiest, sweetest place on earth today and every day, and that you are not going to try to live in that long-dreamed-of new house until it is finished.

This does not mean that we should never plan for tomorrow or have pleasant anticipations of things that are to come. It only means that we should not so focus our eyes and attention on the future, and be so absorbed in anticipation of tomorrow, that we get nothing out of today; that we lose its pleasures, its opportunities and its joys.

Fling your whole life into the present moment. Do not plan to get ninety per cent of your happiness out of tomorrow while you take one per cent today. Get a hundred per cent out of the day you are living in.

It is not intended that we should always live in anticipation. Living too much in the imagination makes life seem dry and dreary. It makes our vocations drudgery instead of the delight which they were intended to be. It destroys our power for enjoying the life that now is.

Real happiness is of such a nature as to satisfy us day by day as we go along, now or never. Like the manna which the children of Israel tried to hoard, if we try to keep it for tomorrow it spoils. There are men everywhere who can see ease and usefulness tomorrow, not today. The opportunity for doing good they are too busy to attend to today. They will neglect friendships today, social duties today. They postpone all little charities, because they are going to make some great donation when they get a little further on, and have a little more money.

When we struggle to get away from the disagreeable routine and drudgery of the present, in the hope that we shall find in a mystical future, freedom and happiness, we labor under a delusion similar to that held by those who think that, if they could only get rid of the thorn which pricks at the moment, or of the gravel in the shoe, they would be happy. Yet how do we know that they who do not laugh today, will laugh tomorrow? If the enjoying faculties are not used, will they not wither and atrophy?

If we could realize that only the present is real, that only the present exists, or ever can; that there is really no yesterday or tomorrow; that we can never be certain of anything outside of the moment we are living in; that we cannot project ourselves into the future, nor can we step backwards; that there is one eternal Now—and that the years, the months, the days, the minutes, are mere arbitrary divisions of the eternal Now,—if we could only fully realize this, how it would multiply our power and increase our enjoyment and efficiency!

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## My Mysterious New Year's Eve Visitor

By NAPOLEON HILL.

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I WILL sit before my open fire on New Year's Eve, waiting and hoping for a new era of human progress. I shall expect the advent of an old man with sad countenance and low bending head, knocking at my door and begging that I hear his story.

I shall bid him enter and take a seat at my fireside, and this will be the story he will tell me:

"I have traveled from afar, and my journey has been a turbulent one—a distressing one. My heart is sad and weary, and I am glad that I have almost reached my journey's end.

"Since one year ago I have traveled the whole world over. I make this trip once a year. What is my mission, you ask? Ah, sir, I pray you wait but a little and you shall know."

"My business is to record the progress of humanity in the world. I keep the records here in this great book which I carry. Listen and I will read you a part of the story it will tell to the coming generations. It is the story which your children, your grandchildren and theirs must hear.

"Page one. I stood upon top of the highest peaks of the Rockies, and I beheld the famous and beautiful city of San Francisco, in the valley beyond. I saw myriads of human beings at work down there preparing for a great celebration, a celebration in which all the nations of the earth were to participate, a celebration where each nation was to place upon exhibition to the others, the human progress which it had accomplished. What a vision of beauty! My heart was glad.

Page two. I then passed on to the other side of the world, for my journey is a long one and I am compelled to keep moving. I have no leisure moments, with which to revel among scenes of beauty, nor time to lament sad sights, until my journey is complete, as now. On the other side of the world, I find human beings everywhere maiming and mangling and killing each other. My heart melts within me! The whole of Europe has gone stark mad! I see civilization relegated to bygone ages. I am amazed and bewildered. I crave to stop and stand still, but I dare not. I see fathers, husbands, brothers, and sweethearts, fed to the deadly beast called WAR. I see homes and schools and places where the Great God was wont to be worshipped, burned and devastated—children starving, mothers and daughters weeping, and grainfields laid waste wantonly. I hesitate for a single moment and watch the tragic scene, and then move on, for I must complete my journey on time. And now, even while I relate it all to you, it seems like a dream, so unreal, so impossible that men should so destroy their brethren.

"But sir, humanity is about to pass into a new era of civilization—one which will not tolerate war. The human race will not retrograde. It will go ahead. It may have been moving too slowly. All evil eliminates itself in due time. The war evil will eliminate itself, but not until your European neighbors shall have made it too horrible for human tolerance. Then it will have AN END Forever.

Thus ceasing to speak, the old man will arise, open the door, and lo! there will stand two women awaiting him. One beautiful as a houri, sweet-faced and happy. The other, old and haggard and weary.

The young and beautiful woman is to be known as Miss Nineteen Hundred and Sixteen—sweet sixteen—and the other is known to us now as old Miss Nineteen Hundred and Fifteen. The former coming to greet us, the latter passing into the great unknown.

My visitor, the old man, is Father Time. The big book carried by him is the Book of Time, in which all the events of mankind individual and collective, good and bad, are recorded. He and the woman with the haggard face will pass out into the cold still night and vanish from human ken just as the clock strikes twelve.

While the young and beautiful one promises to remain with me for a whole year. She promises to treat me to an abundance of health, happiness and prosperity, and enable me to help my fellow man onward and upward, if only I will place my confidence in her.

I promise. I will look for love and joy and happiness!

Will you?

The Big Word

LET me give you the big word of today—the biggest word with the biggest, broadest, widest, highest and deepest meaning. It is not Efficiency, the important, but woefully misunderstood and misapplied, quality; it is not System, the thing that is supposed by the half intelligent to be the passport to brains and success, if they only get a sufficient quantity and variety of specially designed forms; it is not Truth, the word nobody can define, although I have heard that its correct manifestation would make life unbearable. And it is not Advertising, the thing that would accomplish much more if it didn't shout so much. None of these fill the bill; nor do any of the other crack words like Optimism, Enthusiasm, and all the other high sounding names of propositions and qualities, admirable enough as ideals, appropriate enough for worship and guidance, but even when thoroughly mastered only useful as trimmings or seasonings to the sound, solid, and practical meal of life. All of them together make the mayonnaise without the salmon; all appetizing and enjoyable and invigorating, but all combined forming but an incomplete dish.

Let me give you the big word, the old-fashioned word with the new

meaning, the solid rock you can build upon without fear of the structure crumbling away, the word with a substance you cannot quibble about no matter how much you try, the one word which gives all the others I have mentioned the right to existence, and the paternal blessing always accompanied by the admonition that they "must be good and keep their places, and they can then enjoy themselves, but they must not be too rude or the old father will wake up and put them in the corner of the dark room." The word—I will not keep you waiting any longer—the big word is BUSINESS.

The patient is now on the operating table, and you can cut and hack away as much as you like. You will be forced to the conclusion that he has a sound old body after all, and no matter how you have treated him, how badly you have slighted him for the newer and higher sounding things, he is fit and well and willing and ready to serve you nobly, and to your profit, so long as you treat him right in future.

There can be no misunderstandings or need for definitions more complicated and confusing than the subject in the word Business. Everybody knows just what it means, and those who profess not to know are simply fooling about with those they know can be fooled. And there is no such thing as good business or bad business. Business is business, and there are no degrees or qualifications. "Good" business and "fine" business are simply expressions of some attempt to get nearer the real thing. You cannot qualify the word. Bad business is not business at all. It may mean incompetence, or possibly the very (?) or conceivably some unsuccessful endeavor to get to the level of business. Then, business is not business, the latter meaning something like work but indicating no tangible possibility of a profitable or otherwise beneficial result, whilst business is not necessarily hard work, but rather the outcome, the exemplification, or, if you like, the manifestation of something accomplished by which two or more individuals have made profit, first, for the purpose of personal gain of a spiritual, physical, and financial nature, and second, for the advantage of handing down and around some of their profit or benefit for the enjoyment of the whole community.

Business is not barter. It is not the name for a transaction of merchandise, where one man hands over his cash in return for another man's goods. Business goes much further than this. It controls the whole of the operations of humanity in every quarter of the civilized

globe. We could not live respectably—as we understand it—with out business, whilst I can quite easily imagine a tolerable existence free from the things offered as a substitute or aliases for business. Everything we do connects with business, or is controlled by business in some form or other. The writing of this little article is Business, simple and unalloyed, and even in this little thing the ramifications of the all-powerful word can be traced back in all manner of ways, and traced forward a long distance, still with the realization that there are parts and actions of a business nature past the furthest discernible point.—*Impressions.*

The Philosophy of Salesmanship

Being a Series of Talks Made before the Sales Force of the
R. E. Taylor Corporation, Eastern Distributors of Garford
Motor Trucks, New York

By J. B. COWEN.

I. The Control of Self.

NO MAN can become a real salesman until he can learn to control his own body and mind and soul. This must be done with absolute sureness for a man to reach any degree of success in selling. The nearer he can approach perfection in such control of self, the better he is. The degree of such control indicates the degree of success.

There is no such thing as "a born salesman." It is true a man may have certain natural qualifications not possessed by another, but these will avail him nothing unless he early absorbs this vital principle of self-control. The man who has self-control can "put it all over" the man who has it not, no matter how well qualified the latter may be naturally.

So the successful salesman is ALWAYS the man with the greatest degree of self-control. I would wish to have this basic principle realized by each of you men and have its truth sink deep into your souls. Some of you—in fact, most of you—do possess self-control to some

degree. But make that degree the n th power—raise it to its highest degree, in other words—and you will all be winners.

A salesman is but a person and hence his personal life must affect his salesmanship. He cannot carouse around till all hours of the night and find himself the next day in shape to meet the keen men who are to be his "prospects" and do his best. Nor can he do his best if his family affairs are not running smoothly—if his mind is on them instead of on his work.

As it is money which makes the mare go—as the old saw hath it—you must so regulate your money affairs as to not have their worry detract from your sales energy. Live within your income and save a little.

The man who has at his command SOME of his salary on Saturday morning and isn't all the time "broke" is the man who, other things being equal, stands the best show of success. This personal equation is becoming more and more recognized by employers of men. The most successful selling organizations are those who weed out the men who cannot manage their own individual finances without bother. The fact that they cannot or do not is evidence of itself of inferiority in self-control.

The man who shows up Monday morning (and every other morning) with clear brain, good physical condition and a contented soul is the man who has the best chance in the hard battle of salesmanship. We none of us have more than a certain amount of power within us. Like the motor rated at a certain h. p., we cannot overload that capacity continually without a breakdown. If we waste our substance of brain and muscle and energy on riotous living and self-indulgence of the appetite, we cannot have it left to apply on our business efforts. I have lived many more years than any of you. I am today what I am because I have conserved my energies and not thrown them to the dogs.

Self-control is, then, the first primal attribute we look for in a salesman. I will not have around me the man habitually neglectful of this vital truth. When a man disappears from this or any other successful organization, you may rest assured that he has probably been found wanting in self-control. Keep yourself, your family, your personal affairs CONTENTED, CLEAN and RIGHT. No other kind of man is wanted by us and no other kind of man can permanently remain with us—or any other modern enterprise.

The Consulting Salesman

“**T**HERE is a new type of salesman,” said the Boss.

“He will always get my business.

“I call him the consulting salesman. When he calls on me I ask him questions. He answers them, and his replies are correct. He has impressed me with the fact that he knows what he’s talking about.

“When I employ a doctor, I expect him to answer my questions regarding my health.

“When I consult a lawyer, I expect he will give me the best advice regarding my legal problems.

“And when the consulting salesman calls, I know he will advise me regarding my printing and advertising problems. Having confidence in the reliability of his advice, I naturally give him my business.”

Thoughts That Will Pay

Beautiful thoughts for a dreamer,

Moribund ones for the dead;

Brilliant thoughts for a schemer,

Visions of conquest ahead!

Yet beautiful thoughts often perish

Like ignoble ones we should slay;

But practical thoughts we should cherish,
For they are the kind that will pay.

Elegant thoughts are a pleasure,
Blessings to culture and brains;
Common sense ones all may treasure, .
Have good rewards for their pains.
Thoughts noble and constantly glowing
With kindness from day unto day,
Ah! these are the ones well worth knowing,
And they are the kind that will pay.

Frolicsome thoughts banish sadness,
Witty ones cause us to smile;
Angry ones tend unto madness,
Make us feel bad for a while.
Big brotherly thoughts some are using,
Whenever the chance comes their way,
And these they are wisely diffusing,
Because they are the kind that will pay.

* * * * *

Beautiful thoughts for the dreamer,
Moribund ones we should dread;
Gold-making thoughts for the schemer,
Skilfully planning ahead!
All lovable thoughts we should cherish,
And over our minds let them sway;
For these are too noble to perish,
While they are the kind that will pay!

When you are a true friend to your neighbor, it is because you are first a true friend to yourself. And you will know the taste of the true wine of success when your neighbors regard you as a friend.

Sewell Ford says: Work for yourself. Don't do your best merely to please some boss or foreman or superintendent or president. That's a hireling trick. Do your best because you cannot afford to do less; because you owe it to your self-respect. Merit your own esteem; and do your own faultfinding.

It's a mighty fine thing to train one's self to look upon unpleasant things as mere punctuation marks in a long paragraph of happiness. **Emeline Augusta Frederica**, says: "There is nothing so bad but there is some good in it."

Pastor Bill says: He was a keen observer who first noted that mice are afraid of men, women are afraid of mice, and men are afraid of women.

More than one good sales talk has been cut short by a prospect because the salesman had neglected to use that grand old educational and uplifting institution, known as a tooth brush. **A sweet breath turneth away none.**

If you ever had the experience of walking along a crowded street with your heart full of happiness until your face fairly radiated sunshine, I warrant that you found folks looking at you and smiling in return.

It is glory enough for man that he is an infinitely small copy of his God.—**Victor Hugo.**

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Edited by **Josephine Turck Baker**

A monthly magazine for the business man and the stenographer

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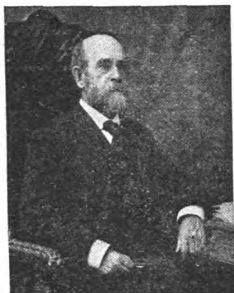
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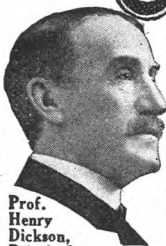
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